THE
Constant Communicant,
A DIATRIBE,
Proving that Constancy in Receiving
THE
Lords Supper
Is the Indispensible Duty of Every Christian.

By *A R. BURY*, D. D. Rector of *Exon. Coll.* in *Oxford*

Canon Apostol. IX.

Πάντας τοὺς εἰσίοντας πιστοὺς, καὶ τὴν γραφὴν ἀκούοντας, μὴ συμμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἀτάξιαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρή.

Whoever of the Faithful enter, and hear the Scriptures, but stay not our prayers and Communion, ought to be Excommunicated as disturbers of the Church.

Socrates Hist. Lib. V. Ca. 22.

Τῶν γὰρ πανταχοῦ τῆς οἰκουμένης ἐκκλησιῶν, ἐν ἡμέρᾳ σαββάτων, καὶ πᾶσαν ἑβδομάδα θείου, ἐπιτελουσῶν τὰ μυστήρια, οἱ ἐν Ἀλεξανδρείᾳ, καὶ οἱ ἐν Ῥώμῃ, ἔκ τινος ἀρχαίας παραδόσεως τοῦτο ποιεῖν παρητήσαντο.

For whereas All Churches through the world, on the Sabbath day, in every revolution of the week, celebrate the mysteries; they of Alexandria, *and they of* Rome, *upon a certain ancient Tradition, have refused so to do.*

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BIBLIOTHECA · BODLEIANA

TO

The Most Reverend Father in God

WILLIAM

By Divine Providence

Lord ARCHBISHOP

OF

CANTERBURY,

Primate of all ENGLAND,

and Metropolitan,

And one of His Majesties most Honorable PRIVY COUNCIL, &c.

May it please your Grace,

MANY *great miracles do the* Romanists *pretend to be frequently wrought* By *the Holy Sacrament of the Altar, but none so admirable as what their ancestors wrought* Upon *it: For what more wonderful than This, that a particular*

Church, by colour of a Tradition, should prevail with All other Churches throughout the whole Christian world, to reneg That Constancy, which was universally practised as indispensible for more than 400 years? That from Dispensing they should proceed to Discouraging, and therein so prevail, that those who have freed themselvs from their many other gross abuses, cannot from This; but still believ our Lord more honored by Forbearing his Table, than by Frequenting it?

In opposition to this Vulgar error, I have in my narrow Sphære used all other endeavors, but with so litle fruit, that I must either sit down in despair, or fly to the last remedy, Writeing: *which beside the advantage of fastening conviction better upon those few that ly under My inspection,*

may

may extend it to as many others as shall bring my papers under Theirs.

But here also I meet great discoragements: I see that many worthy persons have of late be'n as careful to exhort to the Performance of the Duty, as to Worthiness in it: but with no better success, than those first messengers, who's kind Invitations brought nothing to the Lord of the Fest, but variety of excuses.

If therefor I would conform either to the Parable or to Reason, I must proceed to rougher means, compell by force of irrefragable arguments, the unwilling and resisting world, and by all cogent proofs assert a Truth, which by Many ages was never Doubted, by More generally Denyed, by Ours somtimes Affirmed, but never (that I know) clearly proved, viz. that it is every Christians duty to be a Constant Communicant.

And

And this I have do'n with Such evidence, that I fear not any mans confutation; yet with litl hope to see the Table furnished with guests.

For alas! what can a poor Enchiridion do, toward subduing such an error, double armed with Prejudice in the Understanding and Partiality in the Affections, fortified with long Possession, defended by the Priests, and beloved by the Peopl?

I must therefor be unfaithful both to the service I have undertaken, and to Your Grace's *right, should I either expose it naked and unsheltered to a Cold Adverse world, or seek any other Patron than your* Grace.

For as this Sacrament hath a double aspect, so hath your Grace *a double right to it's protection: As it is the greatest exercise of Love and duty to our Lord, by your*

Emi-

Eminence in Piety; As it is the Principal office of Church-worship, by your eminence in Power Ecclesiastical: By the former, every good christian may claim common with your Grace *in most of the following pages; but by the Later, your* Grace *hath a peculiar jurisdiction over some, particularly* [a] *those wherein I have justified the Constitutions of our Church, as doing what in such unhappy circumstances, is possible for retriving Primitive Constancy.*

Could I say as much for the Practice! —But be it never so defective, it cannot hinder us from justifying our Church as well as St. Paul *himself. For his* ὀσάκις *is no less generally mistaken for a derogation from That very obligation to constancy, which he employed it to prove indispensible; than*

[a] PART III. Chap. 1. Sect. 4.

is

is the three times in every year, *which our Church defines as the Leaſt that ſhe can tolerate in the Peopl, for the moſt that ſhe expecteth from the Prieſts; who therefor think themſelvs exactly conformable, if they miniſter it juſt ſo often and no more; though without any care, either Before-hand, to exhort the people to Receve it, or Afterward, to reprove them if they Neglect it; which yet they cannot avoid ſeeing them generally do, being ſo taught and accuſtomed, during our confuſions, and ſtill biaſed by their ſloth, or worſe.*

What may be allowed for the untractableneſs of the people under our preſent Diſtractions, is not for Me to determin: But that thoſe very Diſtractions, which now toſs us between two ſuch parties, whereof the One firſt robbed the Sacrament of Conſtan-

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cy, and the Other ſtrippeth it ſtark naked of All Performance, ly on us as a juſt puniſhment for our compliance with them, is plainly enough to be diſcovered, without any rude intruſion into God's ſecrets: For Conſtancy in This Office is apparently the moſt effectual means to unite us; as being both by it's own nature moſt ſerviceable thereto, and by its ſingular intereſt in our Lord's Perſon, ſingularly intitled to his Bleſſing.

I therefor conceve it no impertinent diſturbance of thoſe great cares wherewith your Grace *is too much moleſted, if as a kind of Church-warden-general, I make humble preſentment, of that defect in Parochial Churches (eſpecially) which your reſidence in Cathedrals hath hindered you from diſcovering, bicauſe thoſe Officers who ought*

ought to be eyes to your Grace *and our other Fathers in God, are themſelves blinded with the vulgar error;*

Whereof we ſaw a pernicious experiment in the days of your Grace's *immediate predeceſſor; when a General enquiry* (*made upon theſe Queſtions,* 1. How many inhabitants in your Pariſh? 2. How many refuſe to join in Communion with the Church?) *proved abortive, becauſe thoſe who refuſed to communicate in This Principal office, were not noted as* refuſing to join in Communion with the Church; *which had they ben, the neceſſity of compulſory means would have appeared ſo evident, that we had not now be'n in danger, to have our nineteenth Article urged againſt us, to diſprove our being a True Church.*

I *know*

I *know my self chargeable with a double great boldness; first in fronting these Papers with your* Grace's *name, and then in the account* I *make for it: But when* I *first engaged in the work,* I *resolved not to do it by halvs, and* I *think* I *might better have omitted the better half, than This way of advantageing the whole: And since your* Grace *is so well known eminent for zeal in redressing whatever you shall find to need it;* I *have thence taken encouragement to believ, you would much more easily pardon such a Presumption, than such an Omission.*

I *therefor humbly recommend, not so much these Papers, as their Sacred Subject, Our Lord's Institution, and our Churches Constitutions, to your* Grace's *protection; as* I *do your* Grace's *Person and pious Labors*

bours to that of Almighty God; who, that He be pleaſed to make your Grace *a glorious Inſtrument of His ſervice in This World, and a more glorious partaker of His rewards in a better, is the hearty Prayer of*

Your Graces moſt humble

and Dutiful Servant,

AR. BURY.

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I. *What* [Unworthy] *importeth.* 1. *In its ſingl ſignification.* 1. *In Grammar it is an Adverb.* 2. *In Logik a Relative.*

tive. II. *The degree of the Crime not expreſſed, why? We need not be ſo fearful as the Papiſts. We deny not the Real Preſence.* III. 2. *The Aſpect of the word upon the Apoſtls deſign.* 1. *Perſonal worthineſs diſhonorable to our Lord.* 2. *Different from the Apoſtls meſure.* IV. *The Apoſtl oght to have warned the* Corinthians *of it.* 1. *For the Lord's Table ſake.* 2. *For his own arguments ſake.* V. 3. *For the* Corinthians *ſakes, who were ſuch as oght to have be'n forbidden.*

CHAP. III. pag. 260.

Of Self Examination.

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CHAP. IV. pag. 268.

Anſwereth Reaſon, Objecting Allegories.

I. *A Tranſition from Scripture to Reaſon, and by the way notice taken of Allegories of a midl Nature between both.* II. *The Allegory of Covenant and Seal anſwered and retorted.* III. *The Allegory of Member likewiſe anſwered.* IV. *The Allogory of Sons and Enemies.* V. *A General anſwer to all objections of this kind.*

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I. *A Deſcent from Scripture to Reaſon. The caſe now different from what it was formerly.* II. 1. *Becauſe the very Being of the Sacrament is hazarded.* III. *Every ſtep from Conſtancy, an approche to That danger. At firſt the Prohibition lay onely againſt ſingl perſons, not qualities; and againſt Perſons by ſentence of the Biſhop.* IV. *From ſins groſly ſcandalos a paſs made to All ſins. The moderation of the Church of* England. V. *Motives to bring tepid perſons to the Sacrament, not potent.* VI. *A compariſon of ſuch Doctrines as endanger the Being, with ſuch practices as profane the Sacrament.* 1. *Somthing is better than Nothing. More hope of reformation. A Proteſt againſt encorageing irreverence. Three good ends laid down, which the Sacrament is fit to promote, but diſabled by diſuſe.*

CHAP. VI. pag. 287

The Sacrament made uſeleſs toward Converſion.

I. *That it is made unſerviceabl toward converſion of a ſinner. Three propoſitions.* 1. *To deny it a converting vertu is diſhonorable to the Sacrament, and more ſo to our Lord.* II. *No danger to the Worthy, but the whole queſtion is about the Unworthy: and concerning them there is more hope than fear: five reaſons why the hope ſhould be embraced.* III. 2. *The Sacrament hath a converting vertu, Proved* 1. *by the joint authority of the Apoſtls, and by conſideration of this Apoſtl's argument. St.* Auguſtin *uſed the ſame argument with the*

the ſame unhappineſs. IV. *No fear that ſuch ſtating the Argument, ſhould drive men as far from the Church as the Altar.* V. 2. *By Reaſon.* 1. *The Death of Chriſt ſerviceabl to convert. That he ſuffered more for This end than any other, proved by Scripture and Reaſon.* VI. 2. *This Sacrament ſetteth forth Chriſt's death more powerfully than Preaching. We may not imagin that he will deny it his bleſſing.* VII. 3. *The converting power promoted by frequent repetitions. A ſuppoſition that One ſolemn addreſs may be worth Twenty, examined. An hypotypoſis of ſuch a performance.* 1. *Frequent offers his one time or other.* 2. *Repetition addeth new force to the former decaying act.* 3. *Teacheth to act better. So it will help, not prejudice the performance in reſpect of the manner.*

CHAP. VII. pag. 309.

Worſ than Uſeleſs toward comforting the Godly.

I. *The ſecond end, Comfort of the Godly. This Sacrament founded upon Feſting, the teſſera of Love.* II. *The conſcientious griped between a fear of Unworthineſs on the one ſide, and of Diſobedience on the other.* III. *Hopes mingled with Fears, a ſnare to the Godly, which the Ungodly eſcape.* IV. *The Lords table more diſhonored by ſuch preparation, than by None.*

CHAP. VIII. pag. 318.

Pernicios to Charity.

I. *Feſting a bond of kindneſs among gueſts. Salt an embleme of Love.* II. *This a Feſt of Charity, ſeaſoned with a kiſs of Charity. The higheſt Communion. Drinking and Pledging. Drinking healths. The Bride-cake. The Apoſtl's*

way

way of Arguing our Union from this Communion. III. *The kiſs of charity tranſlated kiſſing the* Pax, Panis benedictus, *a mockery. The Sacrament not only diſabled from advancing Love, but turned to a makebate,* 1. *by taking away the neceſſity of the Supper, we take away its power to make us One body. Our Saviors precept of being reconciled before we offer our gift, miſerably perverted.* IV. 2. *By our too great aw, we not only diſable the Sacrament from healing the leaſt breach, but make it an inſtrument of the greateſt.* 1. *This multiplieth queſtions.* 2. *Invenometh them.* 3. *Maketh them incurable.* V. *Taketh away the very ſubject of the queſtion: better the Sacrament had never be'n inſtituted than ſo abuſed.*

The Concluſion.

Reflecting upon the whole.

I. *All reduced to three queſtions.* *Qu.* 1. By what Authority do we depart from Conſtancy? *By that of the Church of* Rome. II. *No Doctrine hath ſo much of Popery as This.* III. *Qu.* 2. With what Succeſs? 1. *By loſs of Conſtancy we have loſt tolerabl Frequency.* IV. 2. *By too much advanceing Reverence we have made it miſchievos,* 1. *To the honor of our Lord,* 2. *to the peace of his church.* V. *Qu.* 3. Upon what Need? *No ſuch danger as is feared, of loſs of reverence: or if there were any, it is much outweighed, both by prudential and conſcientious conſiderations.* VI. *The Reverence which is due to the Sacrament is not ſuch as belongs to Gods Decrees, which require our Forbearance, but ſuch as belongs to his Laws, which require our Performance.*

THE

THE INTRODUCTION,

Shewing it neceſſary to enquire how often we are obliged to receive the Holy Communion.

I. *The ſeeming impoſſibility and real neceſſity to add to what hath be'n already written concerning the Lords Supper.* II. *A double Objection, ſlighted yet anſwered and turned to a double plea. The former concerning the dignity of the Sacrament.* III. *The other concerning the deference due to Antiquity. A ſhort retroſpect upon the ſeveral ſtages of our departure from it. How later Fathers departed from the firſt. The Papiſts from the Fathers.* IV. *The Reformed Churches from the Papiſts. The Moderation of the Church of* England *blamed by the Non-conformiſts, who diſſented heretofore in One extream and now in Another.* V. *Our own Divines of the laſt age leſs juſtifiable than thoſe of the preſent; who do better, yet not enough.* VI. *The ſum of the account. A requeſt for rigid examination, and its reaſon. An example of noble Ladies: An advertiſement to the Reader.*

AFTER ſo many Treatiſes and Contentions concerning the *Lords Supper*, it's Nature and Myſteries, the Duties we are to pay it, and the Benefits we are to receive from it, *&c.* it may well appear, not only needleſs to write any more upon ſo ſpent a ſubject, but impoſſible to do it without troubling the World with Repetitions of what hath already, and (perhaps) too often, been ſaid by others.

But the complaint which out judicious *Sandys* made in behalf of the devout Pilgrims, who with great trouble and danger visit the Holy Sepulchre, may well fit those pious persons, who travel in search after our Lords mind in this Monument, raised with great care by himself in memory of his death.

There the devout Pilgrim findeth the Grave it self buried out of his sight, the herbs and flowers withered into costly, but dead Marble, and the glorious spatious Vault of Heaven, contracted into a much duller and meaner one, of a splendid magnificent Temple. And here, the conscientious enquirer, findeth This Monument buried under so many incomprehensible Mysteries, that the Sacrament of the Altar looks no more like the *Lords Supper*, than doth the Temple of the Sepulchre like *Joseph's* Garden.

How much more had our learned and ingenious Writers, advanced both the honor of the Sacrament, and the interest of Souls; if in stead of those Many, Great, and Fine Buildings, wherewith they have endeavored to beautifie, and really hidden it; they had left us the naked *Area*: a Plain, Honest account of our Lords Meaning, especially in such points as are therefore necessary to be known, because otherwise we cannot conform our obedience to it: Such are These,

Whether our Lord intended more than he expressed? and how much?

Whether he intended to impose it upon us as a Command or no? and how much? and with what limitations?

Whether all Persons be obliged to perform it? and how often?

Whether we may omit it in any case? and in what cases?

Whether, and in what cases we be not only permitted, but obliged to forbear?

Whether it be best to perform it seldom, or often, or constantly? &c.

These,

These, and such as these, are questions so obvious, yea so unavoidable, ly so directly in our way, so cross it, and even block it up, that it may be wondered how Any one, much more how Every one, that pretendeth either to guide others, or follow his own light, should (I cannot say Neglect, but) Avoid them.

For they serve not to tickle the Fancy, or scratch the Curiosity, but to inform the Conscience; they do not amuse us with impertinent Speculations, but direct us in necessary Duty; and that not in Collateral or Inferior, but in the Principal Articles: So that it seemeth no less than admirable, that any should sincerely desire to keep a good Conscience, yet neglect to understand his Obligations in the necessary points of Time and Frequency required.

For unless we can believe that our Lord most carefully established an Institution, only to be talk'd of, stared upon, or sought for: If we believe a word of the *Imperative Mode*, must have an *Imperative sense*: If we should think our selves ill served, when having commanded our servants to do some useful work, we should find them busie themselves in talking, or perhaps quareling about the wisdom of the Command, or the usefulness of the Work; and so leave the applauded Command unexecuted, and the magnified Work unperformed;

Then, after so many Inventions, yea so many Veines exhausted; after so much profusion not only of Ink, but Blood, unhappily spilt upon this sole Subject; it is not only Possible but Necessary, to write yet more concerning a Subject, so far from being spent, that it is untouched in those Points which are most worthy our labor.

For while some imploy their zeal in Disputing, or worse, concerning the manner of our *Lords Presence*, and the Adoration due to it; and others, who deny Adoration, strain Reverence to such a pitch, as turns it to Fear: While they forbid us to approach the *Lords Table*, upon any other terms than we may safely come to his *Judgement*

Seat; while our kinder Writers help us with Schemes for ſelf-examination and Forms of Devotion, that we may (if poſſible) come Worthy; but preſs the Duty ſo coldly, that it is queſtioned whether it be a Duty or no, and paſt queſtion that it is not one, to come at all Times: When ſo much is ſpoken to fright us from the Altar, and ſo little to oblige us to approach it, What other Fruit can we reaſonably expect from ſuch Labors but what we ſee?

Many pay their Reverence by bowing their Knees to the *Holy Table*, and turning their Backs upon the *Holier Sacrament*; their Aw putteth them to as great diſtance as Neglect can; and this occaſions others to cloak their real neglect, under pretence of aw: ſo the ſlothful joyn with the fearful, to plead, *There is a Lyon in the way.*

Many come only, *Once in a year*, as if our Lord intended to conſecrate none but the *Paſſover*: Others, not until they are dying, as if they were not to *ſhew forth the Lords death*, but their own: Others, not at all, as if it were the duty of the Prieſt only, becauſe Inſtituted in the preſence of the Apoſtles only; and upon one pretence or other, the much greater part of the People never think of it at all, no not to their very death.

In the mean time, the moſt zealous Servants of our Lord lament, that his laſt, and therefore not leaſt Command, hath loſt the Obedience due to it: The greateſt lovers of Piety, that it hath loſt one of its greateſt ſupports, in the time of greateſt need: The moſt affectionate Sons of the Church, that ſhe hath in a manner loſt a *Sacrament*, an indiſpenſible mark of a true Church: The tenderest Friends of Peace, that ſhe hath worſe than loſt her beſt Cement, which is abuſed to an Inſtrument of Diviſion: And the moſt Prudent and Pious cry aloud, that it is a ſhame to our Government, and a wound to our Religion, that our practice ſhould give ſuch a publick ly to the Apoſtle, when we read, *That we are therefor one Bread, and one Body, becauſe we eat of that one Bread.*

Since

Since therefore the Work is equally neceſſary and Neglected, he that ſhall labor in it will be ſecure from being blamed, as *troubling the World with repetitions of trite Diſcourſes.*

BUT then he ſhall be no leſs ſure of the contrary cenſure, as doing it with New ones; and, which is worſe, as vilifying the *adorable Sacrament.*

For the *Temple of the Sepulchre*, however venerable for the Antiquity of its Buildings, is much more ſo, for the Place they ſtand on; which though they do not ſo much Honor as Oppreſs, yet whoever ſhould endeavor to reſcue it from them, ſhould be doubly cenſured, as Sacrilegious both againſt the *Holy Temple, and Holier Ground.*

Whoever will meaſure the Ground, whereon the miſtaking zeal of former Ages hath built ſo many and great Myſteries, cannot avoid ſhewing it uncapable to bear them; and conſequently muſt run a ſevere gandelope, laſhed on one ſide in behalf of Antiquity, and on the other in behalf of the *Sacrament.*

II. BUT, once throughly convinced of the Fitneſs, yea Neceſſity of the undertaking, theſe Fears move me no otherwiſe than to ſet me forward. From the Dignity of the Sacrament, I conclude it worthy my ſervice; and from the Duration of the Error, I conclude it to need it. Did not Both theſe concur, I ſhould not have raiſed Work for the Learned, or Game for the Cenſorious, by oppoſing a popular error in ſo Sacred a ſubject.

Yet leſt that which ſets me forward to the Work, ſhould ſet me backward in the Succeſs, I think it requiſite to take ſuch notice of the double Objection, as to juſtifie my ſelf againſt both its parts.

1. ONE part of the Objection concerneth the Dignity of the Sacrament, who's greatneſs I moſt heartily acknowledge.

I confeſs we may be guilty of the *Body and Blood of our Lord*, in either ſenſe, That of the Inſtitution, or that of his preceding Doctrine, *Jo. 6.* wherein he interpreteth *eating and drinking*, by *believing*. And therefor we ought to examine our ſelves before we Receive, much more before we Publiſh any Opinion concerning it, as carefully as before we receive the Sacrament it ſelf.

But this is ſo far from a reaſon againſt *Examination*, that it pleads for it: For as Both ways we may be guilty of Raſhneſs, if we *Receive unworthily* either the Sacrament or the Opinion; ſo may we be of Neglect, if we conſider not what we are obliged both to Do and to Teach.

I know a Gentlewoman that hardly eſcaped falling into water, becauſe a poor neighbor that ſtood neer her, and might eaſily have helpt her, forbore that good office; upon this reaſon (as ſhe afterward excuſed her ſelf) becauſe ſhe durſt not be ſo bold. Whoever accuſeth me of boldneſs toward the *Holy Sacrament*, let him conſider, whether he would be pleaſed with ſuch reverence in a time of ſuch need.

Whatever others do, certainly none of thoſe good men who ſo ſadly complain of the neglect, will blame him who labors the remedy: No, though he ſhould abate ſomewhat both of Fear toward the Sacrament, and of Reverence toward thoſe former Ages, which teaching men to Dread, have by conſequence taught them to Shun it.

Yet is there no ſuch danger. For neither will the Inſtitution be a loſer, if in ſtead of the Superſtitious Dread which contradicts it's Nature, we pay it the Obedience which it requires, and the Love which it deſerves; nor true Antiquity, if inſtead of the Middle ages, we venerate the Firſt.

III. 2. TO that OTHER part therefor of the Objection, I anſwer; that we ought to take none but the firſt and beſt Ages of the Church for our guides, in all

all such Controversies as are capable so to be determined: That those which concern Matter of Fact, are Such; since the Practices of those Ages are visible, but not (alway) their Opinions, especially in such Modern Questions as never troubled them, to declare their judgments: That the *publick Offices of Christian Worship* are visible, and therefor it must needs be a great crime for Later ages, therein to depart from their Fathers.

All this I not only acknowledge, but urge, and I hope no man will deny that it was as true a thousand years since. If therefor it appear, that the Middle ages have departed from the First, we must not follow but reform the Error; and whoever shall retrive the long lost truth, ought not to be look'd upon as a Contemner, but faithful Servant of Antiquity; and so much the more deserving, by how much longer the Error hath continued.

That this is the present case needeth no other proof, than the Records of Matter of Fact, never in any case more legible; whereby we may easily discover by what steps we are go'n so far, from the authentick examples of the Apostles, and several immediatly succeeding Ages.

This though we shall meet another occasion to examine, yet for preventing prejudices, which perhaps might hinder some from reading so far, I conceive fit here to offer in a more contracted Landschape.

THAT the Apostles and Primitive Christians, for some hundreds of years, were as constant at the *Lords Table* as at his *House*, is so manifest, that those who wanted not the Tentation, ever wanted the Face to deny it. And the Evasions whereby some have endeavored to shun the unavoidable Evidence, are as plainly false, as the denyal it self can be.

True it is (saith the most excellent of them) *the Apostles did indefinitely admit the Faithful to the H. C. but they were persons wholely inflamed with those Fires*, &c. and so goes on, de-

deſcribing them in ſuch Characters as may very well fit the Apoſtles themſelves; but how ill Some, if not Moſt of their Communicating Diſciples, is too manifeſt in a certain reproof, whereby one of the Apoſtles themſelves charges them with ſuch Debaucheries at the *Lords Table*, as had been inexcuſable at their own; yet doth not therefor Excommunicate, thogh he vehemently Reproves them.

As long as there was any hope to prevail, his Succeſſors labored in the ſame contention for This *Cup of the Lord*, againſt That of *Bacchus*: but at laſt diſpairing of ſucceſs, and thinking it better to ſubmit to an Inconvenience than a Miſchief, changed the Primitive manner of Church-meetings, from Feaſting to Faſting; as upon another kind of neceſſity they had do'n the proper Seaſon, from Evening after Supper, to Morning before Day: well conſidering, that however ill a Faſting Feaſt, or a Morning Supper might ſound; yet thoſe or any other Solæciſms, were leſs grievous, than ſuch Profaneneſs, as otherwiſe appeared equally Unavoidable and Intolerable.

And as they changed the Circumſtances of the Celebration, ſo did they the Stile of their Writings: from exhorting to Conſtancy, which in thoſe days appeared unqueſtionable, they tranſplanted all their endeavors into preſſing Reverence, which they ſaw too much wanting,

Wherein that they might anſwer the then urgent neceſſity, they put all their ſtrength to bow the ſtick the oppoſit way; ſpake ſuch glorious things as dazeled the underſtandings of the Readers, and advanced the Sacrament from their Contemt, firſt to their Admiration, and thence to their Fear.

So that which in St. *Paul*'s time was πότηριον εὐλογίας, in St. *Chryſoſtom*'s was made πότηριον φρικτόν, which was a pretty large ſtride, and ſoon followed by another: For, Shunning naturally follows Dreading, & the people quickly grew willing to avoid (if poſſible) the terrible duty,

which

which in a while they ſo deſerted, that the Prieſt was left alone without Communicants.

Nor were the People more willing to keep a diſtance from the dreadful Table, than the Prieſts were to encloſe it to themſelves: So, in ſuper-conformity to our *Lord's Inſtitution* and his *Churches practice*, the Prieſt celebrateth the Holy Supper in all Church-meetings (and upon worſe accounts, often without any) and in compliance with the Peoples Superſtition and their own Intereſt, they diſpenſe with them for Communicating, which was another large ſtride.

In another Age they widen the uſeful diſtance between themſelves and the people with a further ſtride: They paſs from Diſpenſing to Forbidding, not the whole indeed, but a full half. And thus at laſt, taking from the people the Need to do any thing, and the Power to do more than half, they are gotten ſo far from Primitive Doctrine and Practice, that they have rob'd the People of their Right; The command, of its Power; and the Inſtituion, not only of its Power but its Nature.

The *Cup* is metamorphoſed from a *Cup of Euchariſt* to a *Cup of trembling*; the Performance, from a Communion to a Spectacle; the Inſtitution, from a Command to a Prohibition; and the Bread which at firſt did, and ſtill ought to knead all Chriſts Members into *one bread and one body*, crumbles them into almoſt innumerable, and utterly irreconcilable diviſions.

IV. FOR many who are willing to be freed from an Obligation, are not ſo, to be rob'd of a Right; and the corruptions of *Rome* being now ſo ſwollen and ſuppurated, that they could no longer hold from breaking; Moſt, if not All the Reforming Churches, equalled the People with the Prieſts, as in their Right to the Cup, ſo in their Obligation to receive it.

Nor doth the Church of *England* put any other difference between

between them, but only in her hopes concerning their Obedience. To the Priests therefor (from whom she apprehended better hopes) she Enjoyneth; but to the People she only Recommendeth constancy in the performance: By the former keeping up her claim, by the latter yielding to Necessity, which yet she would not so far do as to leave even the People at liberty; but enjoyneth That, *three times at least in every year*, which by her Injunctions to the Priests she more than intimateth, desireable *at least once in every week*.

This moderation toward the People, the Nonconformists heretofore complained of. For Mr. *Cartwright*, the chief opposer of the *Liturgy* in Q. *Elizabeth's* time; and the Author of the *Altare Damascenum*, the most violent censurer thereof in King *James* his time, would have all who are in the Churches Communion, forced to receive the *Lords Supper*, condemning them who abstein out of fear as guilty of Superstition, and not to be born with: and had more authority for This, than other of their complaints.

But the Melancholy proper to that Sect, would neither permit them to tarry long in That Extreme, nor stop till they came to the other. For they now take up for Piety That fear, which their predecessors condemned for intolerable Superstition.

While they had the Sceptre, they laid aside the Holy Table, as useless to any other purpose but That of bringing their people to examination: when upon restitution of our Government, there appeared danger of restoring this Institution to its abolished power; they moved in a publick Conference, that the *Rubrike* which requireth *every Parishioner to Communicate at least three times in every year*, might either be wholely left out, or so curtailed as to enjoyn no more but this, *That the Communion should be celebrated three times in every year, provided there were a competent number to receive it.*

Which to hinder, they employ their utmost diligence: For even those among them who yield it lawful to conform

form in our other offices of Pubick Worship, will by no means do it in This.

V. NOR are our own Divines (those of the former Age I mean) altogether free of this humor; Whether out of deference to the later Fathers, or an opinion that the Obligation being self-evident needeth not be pressed, or a conceit that Aw conduceth more to the advancement of Godliness, or for whatever other reason; plain it is, they have been more industrious to advance the honor of this Institution, by our Fear, than by our Obedience: For they make the Conditions of worthiness so strict, and the Obligation to the performance so slack, as if they designed to fright us from the one, and free us from the other; depending (doubtless) upon our Church-Rubrikes, and Constant Practice, for prevention of the inconvenience; and not intending to deal with the Sacrament, as some say our *Rich:* the 2d was dealt with after his deposition, served *a la royale* with store of costly Dishes, his Esquire taking the Essay, and all other pomps of Grandeur, but not permitted to tast any thing, and so destroyed with Hunger and Ceremony.

But to those who since the Restoration have written on this subject, we must not deny our just acknowledgement; that as there is greater need, so have they used greater care to press the almost forgotten duty: Yet still so, that their labors have not answered the necessity.

For they all write *Ad populum*, and accommodate their Discourses not to the amplitude of the Subject, but to the narrowness of their Readers capacities; whereby they are obliged to shun the strongest, and confine themselves to the weakest Arguments.

Whereas he that will stem an Error, pretending both to Piety and Universality, and backed with the rarely combined assistance of the Peoples inclinations and the Pastors silence, yea and encouragements; must consult rather the ne-

neceſſity of the Subject, than the capacity of the vulgar, whoſe office is not to judge of Arguments, but obey Exhortations.

For correction of Manners indeed, a plauſible Rhetorical Suaſory may therefore ſuffice, becauſe the Readers judgment is of the Authors party: But for conviction of Errors, where the Judgment concurs with the Affections in joint oppoſition, there muſt be ſuch greater ſtrength, as may not only fairly perſwade, but forcibly ſubdue Both.

If ſuch Elenſtik Diſcourſes be too unweildy for the weak vulgar, it is to be conſidered, that thoſe only are able to Reform an Error, who are ſo, to Underſtand whatever can be ſaid to prove it one. And ſuch, though (comparatively) few in number, are not therefore leſs worthy our beſt ſervice.

For every Learned perſon is a Publik one, and may be reckoned for as many as his Example or Diſcourſes may influence: Nor can this Holy Office ever be reſtored to its long loſt obſervance, but by Their conduct who are guides to the people.

VI. THIS therefore is the ſum of my account. I ſee the *Holy Communion* ly under the unhappineſs of *Gideon's Fleece*, denyed the bleſſing of Reſtoration, which all other Offices of our Worſhip enjoy: The moſt Pious and Prudent complain, not only in relation to the Sacrament it ſelf, but to thoſe good ends which it was deſigned to ſerve, and which wither for want of it. Thoſe who labor the Remedy, do Well, but not Enough. I have long expected that ſome better hand would proportion the Remedy to the Need: But finding thoſe Hopes diſappointed, and the Evil unabated, can no longer forbid my ſelf, to undertake a Work ſo neceſſary; wherein though I be obliged to comply with every underſtanding, yet am I rather to leave Many Vulgar Readers Ignorant, than One Learned one Unconvinced, and therefor muſt not balk any thing, however

ever difficult to be understood, if it have force answerable.

And if I appear singular in any my Positions, That also must be imputed to the singularity of my Task. I must dig deeper than others have done, prove what they have supposed, disprove what they have connived at, search the bottom of those Expressions, whose Surface they have built upon: and so state the whole, that every Practical Question, especially those necessary ones above-mentioned, may be satisfied both fully and convincingly.

We are to travel antiquated ways, over-grown not only with Weeds which hide every path, but Briars and Thorns which incumber them; not only with the Forgetfulness, but Prejudices of Many Generations; which to grub up, will require both strength and labor, learning and care.

1. Some Learning will be requisite, but not much. We shall not need dipt Fathers, or Councils, or School-men, &c. tumble our Books, or torment our Brains, to reconcile One Author with Another, or the Same with Himself. There is but one only Text which at all speaks to the matter; and a little Logick, with sufficient Care, will discover its meaning.

2. But as much Care as you please. For I profess to fear any Learned Readers Hast, more than his Rigor: and therefor I intreat and provoke him, to view and review, examine and cross-examine, sift and search every clause in this whole Dissertation, and spare me not, if he find any one inconsistent with any other, either in This Work, or the Apostles Discourse, or other Scripture, or with any other authentick Evidence, or any other rule of Reasoning.

I very well know what appearances my fundamental notices will make to the first glance: They will seem extravagant, and perhaps ridiculously contemptible, because not only far out of the Rode, but short of those awful apprehensions that we have growen up in toward the *Holy Sacrament*: Yet am I fully perswaded, that the more strictly

ly they are examined, the more will they appear, not only Suitable and Serviceable, but absolutely Necessary to a clear understanding of our *Lords Institution*, the *Apostles dissertation*, and our own duty.

And were I mistaken and confuted in any collateral Position, yea in almost all, yet if any One evidence remain unanswered; That One must not suffer for the defects of its fellows, but claim such submission as is due to its (however single) power.

I therefor pray my capable Reader, by all the above-mentioned and all other concerned Interests, For the Lords, the Churches, his Own and Others Souls sakes: if he values the Power of Godliness much decayed, the publick Peace much endangered, or *this Holy Sacrament* (the great promorer of both) much neglected: By all that ought to be dear to Christians or Men, I pray him to be as severe, but withal as impartial, in examining what is here offered, as the dignity of the Subject, and the neglect it suffereth both from Doctors and People, require; and then to put That sentence in execution which he so finds to be just.

That I may not only exhort, but provoke you, and withal prevent an Objection supposing it unpracticable. I tell you, what our Lord said in another case [*The very stones will cry out*] is in a sort verified in this.

When the defection of our Nation is almost as general as was that of *Israel* in *Elijah's* days; and those to whom it properly belongs, neglect the redress; to the shame of us Priests, yea of us Men; but to the honor of the weaker Sex, and more tempted Quality, in a place promising as little as the condition of the persons; as if Piety wrought by *Antiperistasis*, a number of noble Ladies, emulating the Primitive Christians, as in other offices of Devotion, so in This also, have combined themselves with their suitably pious Ministers in a Holy Society, paying our *Lords day*, his *Supper*, and his *Poor*, their joint rights, by celebrating the Holy Communion, with its

its Offertory at leaſt every Sunday. Wherein probably they deſign not barely to Perform, but to Exceed the utmoſt Obligations of ſtrict Duty, and by That very error ſo ſurmounted, deſerve the applauſe of doing *things that are more excellent*: Yet leaving them the honor due to ſuch extraordinary good Intentions, I muſt rob them of the glory of ſupererogating in the performance, by proving that they hardly *do all that is commanded them.*

Which ſince I cannot do with any reaſonable hope or conſiderable ſucceſs, but by convincing the Learned; nor that, but by carefully tracing the Apoſtles diſcourſe through its various turnings, which will require more Care than learning, as well in Reader as Writer; leſt thoſe who are either unable or unwilling to undergo that task, ſhould by the obſcurity or craggineſs of the Entrance, be tempted to lay aſide the Whole; I was willing to have taken ſuch a method, as by the planeneſs of the firſt part of the way, might have invited them to hold throgh the reſt, however uneaſie.

For to trace a Story, is much eaſier and pleaſanter than to trace an Argument: And I thought it very probable, that upon view of the Practice of Chriſt's Church in its beſt Ages, every inquiſitive perſon would be willing to underſtand, upon what ground That Practice was built: which finding to be no other but the Apoſtles reproof of the *Corinthians*, he would think it worth his labor, both to meaſure and dig that ground, ſo to diſcover, both how the Building was ſupported by it, and how it ſelf alſo was ſupported; and ſince he could not fail to diſcover, that the Argument was built upon our Lords mind in his Inſtitution, with manifeſt indications, that the Inſtitution it ſelf was alſo grounded upon ſomthing antecedent: This doubtleſs muſt invite him to dig on, till he could diſcover That Somthing which lay at the bottom of all as the firſt Foundation.

But finding that This method, however more proper to invite

Invite the Reader, was leſs ſo to Convince him: I choſe to proceed in the ſame order as the ſubject it ſelf hath do'n, by building upward. Firſt therefore I have opened the Ground, then ſhewed how our Lords Inſtitution was built upon That Ground; then how the Apoſtles Argument was built upon That Inſtitution; and laſtly, how the Churches practice conformed to That Argument: and ſo we may moſt clearly underſtand how far our ſelves are concerned to conform to That Practice.

And now to make what recompenſe I can for the diſcouragements which this procedure may caſt upon the Reader, I know no better way than to advertiſe him, That if he either can not or will not take the pains to hunt after the Apoſtles Argument, he may paſs over the firſt and more troubleſom part of this Diſcourſe, beginning at the fifth Chapter of the ſecond Part; wherein I hope he will find ſuch ſatisfaction, as may in a good meaſure deliver him from his miſapprehenſions, and encourage as well as oblige him, to the performance of his Duty, which is the aim of my undertaking; but not ſo completely attained without a full underſtanding both of our Lords and the Apoſtles meaſures whereon they built, the one his Inſtitution, and the other his Diſſertation; and himſelf (if he will do it regularly) muſt build his knowledge and practice.

For without ſuch a diſcovery of the firſt Foundation, he may perhaps be ſufficiently Perſwaded, but not fully Convinced; whereof the Former may ſatisfie a Learner, but the Later is neceſſary for a Teacher; to which better Quality I therefore offer the following Reſearches, becauſe without Their conviction firſt, and then endeavors, the ſo General Error can never be cured.

PART. I.

PART I.

Concerning the Particle THIS.

CHAP. I.

The Scripture cleared from the ſcandal ariſing from our contentions: by ſhewing the true cauſe and cure.

I. *The Sacrament of the Lords Supper highly eſteemed by our Lord and all his Churches. In later Ages many differences of Opinions concerning it.* II. *Not the number only but mater of the differenecs ſcandalos to the Scripture, both toward Papiſt and Jew.* III. *The blame removed from the Scriptures to the Doctors.* IV. *The Papiſts, beſt perhaps ſilenced by our claiming the literal ſens in the Wine as they do in the Bread. Our own Divines neglect the former part, which yet is the Head of the Apoſtles diſcourſe.* V. *The regular way to underſtand his meaning. Two Suppoſitions taken upon truſt, with engagement.* VI. *The whole Diſcourſe Paraphraſed.* VII. *The whole Argument Analyſed. And reduced to Logick form. The great Limbs more minutely to be diſſected in four conſiderabl Members: And all to be cloſed with an anſwer to what is ſaid to the contrary.*

WHOEVER ſhall give a clear account of our Lords mind in this *Inſtitution*, ſhall do more than one good Work. For as he ſhall reſcue the *Holy Sacrament*, from ſtifling under a heap of humane Inventions, ſo ſhall he the *Holy Scripture*, from ſuffering under the ſcandal of inſufficiency, in a ſubject neceſſary to be known.

That This is ſuch a Subject, we ſhall find hard to deny, if we obſerve with what Care our Lord recommended it, and upon what Reaſons.

This we ſhall hereafter find occaſion to conſider more fully. At preſent we ſhall reſt in the concurrent agreement of All Ages and Nations Chriſtian.

But though All ages agree in This, that it is to be honored with our beſt ſervices; yet do the Laſt much differ from the Firſt in the manner of payment.

The Primitive, ſo certainly made it the Principal part of All their publik Worſhip, that they gave it the honor to denominate the Whole: they conſecrated a Weekly day to it, becauſe (during the power of the Jews) they could not celebrate it on their Sabbath: they imbraced it as the inſtrument of their Communion, both with Chriſt and one another, *&c.*

The Later departed from This conſtancy, not out of Neglect, but Reverence; wherewith they have ſo unhappily Over-honored, that thereby we have Loſt both It, and its Benefits: Yea, which is worſe, perverted it to a Deſtroyer of That Communion of Love among our ſelves, which it promoted, while conſtantly celebrated among better Chriſtians.

For when Neceſſity cried to the Officers of Chriſts Church to reſcue this *Holy Supper* from the Profanation it then ſuffered, by the licentiouſneſs of the Greeks, they imployed all their powers to put it in the greateſt Diſtance from any ſuch contemt.

They thought they could not ſpeak too much, or ſoar too high: They were not ſatisfied with what the Scripture hath Said, nor what Reaſon can Apprehend; but laying aſide their Rule, differ as much among Themſelves as from It.

HENCE is it, that nothing hath be'n Said by any One, which hath not be'n Denied with equal confidence by

by Others. There are not ſo many Words in Scripture concerning it, as Differences of judgment. Philoſophers had not ſo many Opinions concerning Mans chief happineſs, as Divines have concerning this chief office of Worſhip.

So we ſometimes eſpy (it is the conceit of an excellent perſon) *a bright cloud formed into an irregular figure; when it is obſerved by unskilful and fantaſtick Travellers, it looks like a Centaur to ſome, and a Caſtel to others; ſome tell that they ſaw an Army with banners, and it ſignifies War; but another wiſer then his fellows, ſays it looks for all the world like a flock of Sheep, and foretels plenty; and all the while it is nothing but a ſhining Cloud, by its own mobility and the activity of a wind, caſt into a contingent and inartificial ſhape: So it is in this great myſtery of our Religion, in which ſome eſpy ſtrange things, which God intended not, and others ſee not what God hath plainly told*, &c.

And would to God it were no worſe: But 'tis no ſuch jeſting mater. For as Opinions are Multiplied without Number, ſo are they Valued without Meſure; and what is ſpoken without Reaſon, is impoſed without Moderation.

No Province in Religion is ſo peſtered with Controverſies among the Scholaſtical, Myſteries among the Contemplative, Scruples among the Practik; none proſecuted with greater heat and leſs ſatisfaction: Every ones zele for his Opinion taking its meſure (or unmeſurableneſs rather) from his value for the Subject.

II. WERE there no other Diſputes but ſuch as concern the precarious Myſteries, which have no other Parent, but fanciful mens Inventions; nor no other Nurſe, but Curioſity in niceties not practical; however great the Troubl might be, the Scandal would be litle toward the Scripture, which might with *Gallio*, refuſe *to be judge of ſuch matters.*

But when the Queſtion is as Important, as the Subject

is Venerable; when it pretends not to gratifie Curioſity, but to ſatisfie Conſcience; and that, not in ſome Inferior, but the Capital, Critical duty: That our Lord and All his Churches ſhould value it ſo High, and yet the Scripture treat it ſo Slightly, is a Myſtery as Great and as Fals, as any among the multitude impoſed upon it.

How then ſhall we eſcape the Scandalous Dilemma? Either the Scripture cannot be Sufficient, if defective in ſo Capital a ſubject; or the Inſtitution muſt not be ſo Valuable, if the great Author both of it and the Scripture did not think it worthy to be Legibly written.

Wer not the Recrimination more obvious than the Objection, did not Tradition leave the Romaniſts under as great uncertainty in theſe great queſtions, as the Scriptures do us, they would undoubtedly ſo Urge, that we ſhould not be able to Anſwer the Scandal.

But to Recriminate is a poor juſtification. Or if the Papiſts be to be anſwered, What ſay we to the Jews? If the Lord took off the *vele from* Moſes's *face*, and put a thicker on his Own, How ſhall the Light of the Goſpel triumph over the Obſcurity of the Law? Not all the Ceremonies of the *Moſaik Law* put together, will thicken to ſo opake a mask, as this One.

They hid indeed the Significance, but not the Obligation of the Law. The vele was upon their Hearts, but not upon their Eyes.

They ſaw not the full meaning of Circumciſion, but they did the Certain Time wherein they were to celebrate it: They underſtood not the utmoſt ſignification of the *Paſeal Rite*, yet were they ſure How often, and in what Day they were to Sacrifice and eat the Lamb. But This great office is obſcure even in its Obligations. We as litle know what we are to Do, as the Jews did what they were to Believe.

How then ſhall we juſtifie the Scripture in point of Sufficiency againſt the Papiſts, or in point of Clearneſs againſt the

the Jews, without reneguing the Honor due to the Sacrament?

We find a kind of Compoſition offered by one of our greateſt Aſſertors, both of the Sufficiency of the Scripture and Dignity of the Sacrament: *It is* (ſaith he) *not much opened in the writings of the New Teſtament, but ſtill left in its myſterious nature; it is too much untwiſted and nicely handled by the writings of the Doctors, and by them made more myſterious: and like a Doctrine of Philoſophy, made intricate and difficult by the aperture and diſſolution of diſtinctions.*

But if the *New Teſtament* hath left it a Shining cloud, and the Doctors reaſonings varied it into Contingent ſhapes; (as he expreſſeth it) what can we ſay, but either there is no need to unvele the Myſtery, and then the Sacrament muſt be degraded from its Dignity, as not Worthy to be underſtood or celebrated, or we muſt have ſome better Oracle to fix its ſignification; and ſince other Doctors make it more Intricate, where can we hope to find ſatisfaction, but from the Infallible Chair?

This moſt excellent Author hath written ſo Much and ſo Well, both for the Scripture and the Sacrament, that I cannot doubt him willing to ſacrifice This One aſſertion to Their Reconciliation; which alſo is as worthy our labor, as the advancement of Either in prejudice of the Other.

AND why ſhould we not improve the offer now made us? wholely free the New Teſtament from Myſterioufneſs, and lay the whole blame upon the Doctors, as having not encreaſed only, but firſt cauſed the entanglement?

He that ſhall do this and Prove it true, if he appear Rude toward ſo many Reverend Perſons, may well hope to be juſtified by the Neceſſity: And if he further diſcover, not only the Cauſe of the entanglement, but the way to clear it; if he take the right Thred, and ſo draw it as to Untwiſt the whole, without leaving any Knot untied,

he may deſerve no worſe uſage than a Child, that with better Luck than Art, hath diſentangled a skein of Silk, which his Parent had ſnarled and could not unwind.

The former half of this ſo juſtifiable work, will not require much time or labor. It is but obſerving (and it is obvios to the firſt glance) what is the regular way to diſcover the mind of any Author; and we ſhall ſoon find how Generally, how Groſly, and how Miſchievoſly it hath be'n forſaken in this Subject.

If we look upon the Anatomiſt diſſecting a dead Body, we may thence learn how we are to examine a Diſcourſe. The Artiſt, who aims at no other deſign but to trace the ways of life, firſt takes a General vieu of the whole Body, and then a Particular one of every Member, examins the Texture of every Particle, the mutual Aſpect of each to other, and the joint Uſefulneſs of All to the life: But the Butcher, who aims at nothing but his Profit, chops off ſuch members as may beſt advance it, makes of Them the moſt he can, leaving the Bowels as inconſiderable, becauſe unprofitable to himſelf, thogh moſt ſerviceable to the life.

Can I help it, if truth oblige me to ſay, the Doctors have handled thoſe parts of Scripture which relate to *This Sacrament*, not like Anatomiſts, but like Butchers? that they cut off ſuch a Particular clauſe, as they think moſt advantageous for their own preconceved Opinion, treat it as a diſtinct Body by it ſelf, regard not its Office in the Diſcourſe it ought to ſerve, but make the utmoſt they can of that One, without reſpect to all the Reſt, *&c.*

In matter of Fact, nothing is rude that is true; I need not therefore ſtand upon manners, but boldly ſay, that the Doctors on both ſides have ſo Treated, as if they had agreed to Abuſe the Apoſtles Diſcourſe, and our Lords Inſtitution. For the Papiſts cut the Inſtitution alongſt, and lay aſide One Side; our Own Divines cut the Apoſtles Comment athwart, laying aſide the Upper half.

IV. 1. The

IV. 1. *THE Papists, that they may maintene their beloved Transubstantiation, cut our Lords Institution into Sides, make all possible advantage of That which seems most Serviceable, and lay by the Other as more than Useless.*

For whereas the Elements are two, they make all possible advantage of the Bread. This, they say, must be the Lords Body in the literal sense, because he hath categorically said so; and since it is as easie for him to Do it, as to Say it, there is no Necessity, and therefor no Reason, why we should quit the most Proper sense. For Reason must not be balanced against Faith. Thus must believe the Thing, though That cannot comprehend the Manner.

But the Wine all this while is laid aside as Unserviceable; All the regard paid it is but as an Attendent; It is concluded, that since the Bread is the Lords Body, the Wine must needs be his Blood, whether our Lord have said any thing at all, or any thing to the contrary concerning it, or no.

Yet our Lord honored the Wine, No Less; and the Apostle, More, than the Bread. There are no Valves that hinder the Reflux; but we may with the same Authority and Evidence, interpret That by This, as This by That.

Now (if we believe the Apostle) Our Lord said not of the Wine [*This is my Blood*] but [*This Cup is the New Testament in my Blood.*] And the literal sense saith not more plainly of the Bread [*This is my natural Body*] than it saith of the Wine [*This is NOT my natural Blood.*] If therefore They may argue Positively, That the Wine must be our Lords Blood, because the Bread is his Body; we may upon the same evidence argue Negatively, The *Bread is Not his Body*, but only the *New Testament in his Body*; because the *Wine is Not his Blood*, but only the *New Testament in his Blood.*

With

With the favor therefore of our better Champions, I conceive we ought to learn, as of the Adder, ſo of the Papiſt, to direct our blow to That part, they are ſo careful to fence, and reſtore the Cup to its due office. Poſſibly they have denyed it its right in the Peoples celebration, out of pique for the ill office it is ſo apt to do to their beloved doctrine: let us reſtore it to Both its Rights, its honor due by our Lords Inſtitution, and its power of interpretation due by the Laws of Reaſoning.

We cannot more effectually ſilence their importunity for the literal ſenſe, than by claiming it. They who deny Senſe and Reaſon, worthy to be ballanced againſt the Letter, cannot deny One Element to be ſo againſt the Other. What therefore they have put aſunder, if we remember our Lord to have joined together, we cannot but know our ſelves obliged to Receive both in the ſame ſenſe, whether Literal or Myſtical.

If Both are to be Myſtically underſtood, the querel is ended between us; If Literally, we make a new one between the Elements. If One muſt comply, he that hath One grain of it, will grant, that Reaſon muſt turn the ſcale on that ſide where it ſhall be found. Thoſe who deny it weight enough to preponderate the the Literal ſenſe, cannot deny it ſufficient to turn Æquilibrate Scales.

So that the defect lyeth not in the Scripture, but the Doctors; whoſe partiality to One ſide above the Other, hath made a difficulty, which an equal regard to Both ſides would have prevented.

And it is yet further conſiderable, that they carry the ſame Partiality toward that ſide they ſo favor. For as our Lords Inſtitution hath two equal parts, ſo hath their favored Propoſition [*This is my Body.*] And whereas the Laws of Reaſoning require we ſhould firſt underſtand the Subject, and then the Predicate; the Former they wholely lay aſide, and employ all their endeavors upon the Later; which I might now inſiſt upon, as another Butcherly abuſe, but

but I ſhall hereafter meet another occaſion to call it to account, and therefore haſten to what more nearly concerns our preſent biſineſs; wherein if I ſhould prefer reverence to perſons, however worthy, above the Truth I am engaged to ſerve, I ought to be branded with a worſe Character than that of Irreverence to my betters, which I expect to be accuſed of.

2. Our own Divines therefore I cannot avoid impeaching, as guilty of the ſame Partiality. To cut the Higher part from the Lower, is Another, but no leſs irregular way of diſſection, eſpecially when the Lower depends upon the influence of the Higher, for all its Life and Motion.

That the 27th dependeth as a concluſion upon the Premiſes, is manifeſt by the illative [*Wherefore*] From the Forgoing diſcourſe therefore ought all the Following to derive its Life and Power. Yet who is there that takes any notice of Thoſe Premiſes or their Influence? Doth not every one paſs by All the reſt, and begin his endeavors at the Concluſion?

And as if we gloried in varying our irregularities into all poſſible ſhapes. We take the quite contrary way with the next (the 28th) verſe; for whereas the Apoſtle there makes the Former half the harbinger of the Later, we employ All our care about That, and wholely neglect This, which That is to ſerve.

Yea, as if it were a ſmall matter to Neglect; we Countermand the expreſs Injunction, and ſo daſh One Precept againſt Another. *Let a man examine himſelf* (ſaith the Apoſtle) *and ſo let him eat*, &c. [*Let a man examine himſelf*] (ſay we) with all poſſible caution, and ſo let him beware that *he eat Not that Bread Nor drink of that Cup*, if he find himſelf Unworthy, whatever the Apoſtle have ſaid to the contrary.

V. BUT

V. BUT it is eaſier to find faults than to amend them, and I promiſed not only to ſhew the cauſe of the embarra's, but the way out; which ſure muſt be by the ſame Light, and by contrary ſteps. If we Therefor miſs the Apoſtles tru meaning, bicauſe we miſs the tru way to trace it; then muſt we needs be obliged to ſearch after it in that ſame way, which we have ſo diſcovered to be the Right and Forſaken one.

We muſt therefore carefully Anatomiſe the whole Diſcourſe. Firſt obſerve the Deſign, then the great Limbs, then the leaſt Particles, Their proper Textures, their mutual Aſpects, their joint Serviceableneſs to That Deſign, which animates them All to its own Uſe.

But as in Dead bodies (eſpecially ſuch as have any conſiderable time layen ſo) many Ducts diſappear, which during life were as Viſible as Neceſſary; and the Artiſt many times is led by mere Reaſon, grounded upon conſent of parts, to Find out if poſſible; otherwiſe, to Suppoſe thoſe ſecret channels whereof he finds no other evidence but neceſſity: So are there in This Diſcourſe very obſervable Suppoſitions, which though they were ſufficiently evident when the Apoſtle wrote, and will ever be neceſſary for the circulation of his Argument; yet by Length of time, and Forgetfulneſs (if not worſe) of thoſe who ſhould have kept them open, are now ſo loſt, that without careful Probing they are not diſcoverable.

Two ſuch Suppoſitions I ſhall now take upon Truſt, pawning all my labor to pay good Evidence for them, in a more proper Seaſon.

1. *That the Churches of Chriſt at That time celebrated All their Religious meetings with Feſts*: (This is more then half proved by the very firſt glance upon the Text.)

2. *That in All their Church Feſts, they honored ſome Special Bread and Cup with Special ceremonies*; the Cup ever cloſing the Feſt: This will require a fuller Examination.

Upon

Upon these two Suppositions, the Apostles Argument (otherwise unintelligible) and All his Expressions (whereof some must be otherwise impertinent) will appear most Clear, Rational and Unanswerable.

By their help therefore I shall make a duble dissection; of the Words, by a Paraphrase; and of the Arguments, by an Analysis.

VI. THE Paraphrase must take in the 20th Verse, bicause all the rest hang to it.

20. *When you come together therefore into one place, this is not to eat the Lords Supper.*

When you meet in that publik place appointed to Gods Worship, your behavior is such that you cannot be thoght to celebrate the Lords Supper.

21. *For in eating every one taketh before other his own Supper, and one is hungry and another is drunken.*

For whereas the whole Fest oght to be common to all the Communicants; ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν; you on the contrary in that foregoing Supper, which the Lords is to close, eat every one his own Supper apart; so that one taketh more than Temperance alloweth, and another less than Nature requires.

22. *What? Have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? Shall I praise you in this? I praise you not.*

If your debauchery be such, that you cannot forbear drunkenness, it were less intolerable to practise it, in private in your own houses, than thus impudently to affront the whole Church, and insult over them who have neither houses nor such plentiful provisions. I said indeed, *verse* 2. *I praise*

you

you that you remember me in all things, and keep the Ordinances, as I delivered them to you. But in this, which is an Ordinance of the first Magnitude, I must make an exception. In this I do not, cannot praise you.

23. *For I received of the Lord, that which I also delivered unto you, that the Lord Jesus in the same night in which he was betrayed, took bread,* &c.

For this Tradition I received not, as I did the rest, from my fellow Apostles, but from the Lord Jesus himself: and since you seem ether to have forgotten or mistaken it, I again repete it, *That the Lord Jesus in the same night wherein he was betrayed* (being a Festival one) *took Bread,* &c.

25. *After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood, this do ye as often as ye drink it in remembrance of me.*

After that same Festival manner also, he took the closing Cup, in its proper time, *viz.* after Supper, saying, *As often as ye drink this Cup,* in this manner, do it *in remembrance of me,* and not as you have hitherto do'n it.

26. *For as often as ye eat this bread, This bread, and drink this cup, you do shew forth the Lords death,* &c.

For by this Institution, This Bread and This Cup is so advanced above its former dignity, that it is consecrated to a representative of our Lords death; and as such is to be honored, and that to the end of the world; so that neither you, nor any other Christian Church, shall ever be at liberty to use it otherwise.

27. *Wherefore, whosoever shall eat this bread, and drink*

Wherefore, this bread and cup are now no longer your

this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.

your own, but the Lords; and who ever uſeth them in a manner unworthy of that Relation, is guilty not only of Intemperance, but Sacrilege; as abuſing not common Bread and Wine, but the thereby repreſented Body and Blood of the Lord.

28. Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος. *But let a Man examine himſelf, and ſo let him eat of This bread and drink of This cup.*

But remember that it is the proper character of a Man to examin his own actions: Do ſo in This, conſider what you do, and act ſutably to your rule. Let not the fear of ſo great a guilt fright you from your Duty, but from your Irreverence.

29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.*

For he that doth it in a manner unſuitable to its relation, provoketh our Lord to anger; as leveling His Fleſh with that of a Beaſt, and His Blood with that of a Grape; putting no difference, but treating the one in the ſame rude manner as he doth the other.

33. *Wherefore, my brethren, when ye come together to eat, tarry one for another.*

Wherefore, when you come together to your Church Feſts, entertain you one another, ἀλλήλους ἐκδέχεσθε; you that are able, communicate your meat to thoſe who have none of their own.

34. *And if any man hunger, let him eat at home.*

But let no man either eat or drink immoderately in Gods Houſe; if he be given to appetite, let him rather ſatisfie it in his Own.

By

By this Paraphraſe well underſtood and duly heeded, we ſhall not fail of the Apoſtles meaning in the whole and every Particle; provided we handle them regularly, which I ſhall now do by a Logical Analyſis of the Argument.

VII. BY the Rules of Reaſoning, we muſt Firſt conſider the Concluſion intended to be proved, and Then the Media imployed to that End; meaſuring Theſe by their ſerviceableneſs to That.

The Concluſion, is the charge of Profaneneſs in the *Corinthians*, relating to our *Lords Supper*. This animates, and This muſt interpret every word, and therefore requires to be it's ſelf moſt carefully heeded: And one might think a little heed ſufficient, ſince it ſeems impoſſible either to Overlook or Miſtake it.

He doth not only plainly lay it down, but thrice inculcate it. And ſince in every propoſition the Quantity is highly conſiderable, we muſt carefully obſerve, that he doth not accuſe them as guilty of miſdemeanors in Some more than Other meetings, but in All alike.

Had he charged them as guilty in Some ſpecial meetings, wherein the *Lords Supper* was more eſpecially concerned, we had then underſtood that it was not concerned in All aſſemblies as ſuch: Or had he charged them as Profaning the *Lords Supper* in All meetings, without heeding whether it were concerned in them, or no; if in Thoſe meetings they were at liberty to have celebrated or omitted it, they might excuſe themſelves by ſaying, they intended it not in thoſe particular ones.

But becauſe they Never met in the Church without Feſting, and in All ſuch Feſts they were obliged by Chriſts command to celebrate his Own; he therefore blameth their Feſts Univerſally, and that in ſuch language, that thrice varying the Phraſe, he ſtill further cleareth his meaning.

Verſe 17.

Verſe 17. *Your coming together is not for the better, but for the worſe.*

Their *coming together* Indefinitly, if it be not plainly enough equivalent to an Vniverſal, is more clearly made ſo by *ver.* 18. *When you come together in the Church,* where the more general [*coming together*] is ſo appropriated to the [*Church*] that the indefinite [*when*] muſt be equivalent to *whenſoever*, as yet more plainly appears by *ver.* 20. *When you come together into one place, it is not to eat the Lords Supper.* This is the extract of the whole charge, That when they *came together* into That holy place which was ſet apart for Gods worſhip, they ſo behaved themſelves, that what they did, could not be taken for the *Lords Supper.*

A charge which now adays we ſhould not decline; and why ſhould the *Corinthians* more than we? We acknowledg (might they not ſay?) yea, we plead it. We cannot be ſaid to *Eat the Lords Supper*: and what then? therefore we cannot be ſaid to Profane it.

This might have be'n an evaſion as Effectual as Obvios, if the *Lords Supper* were not concerned in Thoſe very ſame meetings, which he ſo Deſcribed and Reproved: *i. e.* in All.

This therefore is the ſum of his Charge, and it muſt be the Deſign of his Reaſoning, to prevent any evaſion; not to be do'n, but by proving, That in All their meetings the *Lords Supper* was Therefore Abuſed, becauſe it was Concerned in them All.

Let us now conſider by what *Media* he proveth it.

At the 23[d] *verſ.* he beginneth his evidence: appealing to our *Lords Inſtitution*, explained by a Revelation. In recital whereof it is moſt conſiderable, that in reporting the conſecration of the Cup, he addeth words not mentioned by any of the Evangeliſts; nor by himſelf, in That of the Bread. For none of Them ſay, that our Lord ſaid of the Cup [*Do this as often as you drink it*] nor doth Himſelf ſay that our Lord ſaid of the Bread [*Do this as often as ye eat it.*]

it.] The Reaſon of this difference we ſhall have a fitter time to enquire hereafter.

At Preſent we muſt not neglect to obſerve, That as he is very careful thus to Inſert theſe words; ſo is he, immediatly to Reſume them, and ſettle them as the Foundation of his whole Argument. For upon this Suppoſition, that our Lord preferred *This Bread and This Cup* which was conſtantly uſed in All Church-meetings, to ſuch an Office, that whether they Conſidered it or no, yea whether they Would or no, it muſt *ſet forth his death*; Then (and not otherwiſe) will All his Inferences follow, that the abuſe of [*This bread and This cup*] reach *That body and blood*, which they ſo repreſent.

And leſt This ſhould fright them, not only from the Abuſe, but the Uſe too, of [*This bread and This cup*] to prevent ſo great an inconvenience, he is careful to warn them, that it is no leſs crime to *diſobey our Lords Authority*, than to *Profane his Supper*: They muſt firſt examin themſelves to prevent the One, and then [*Eat this bread and drink this cup*] to avoid the Other. And having thus ſecured the duty, both in the Thing and the Manner, he binds it by Threatnings to the end of the Chapter.

Theſe are the great Limbs of this Body, This the Proceſs of the Argument; Thus doth it anſwer his own character, *The body is fitly joined together and compacted by that which every joint ſupplieth.* Not one joint too little, or too much; not One looſe Expreſſion, not One word Impertinent or Unſerviceable; every part hath its mutual conſent with every other part, and its office of Serviceableneſs to the whole, which alſo is complete, without any the leaſt defect.

His Charge made good in its whole Latitude. The *Corinthians* convicted, All Evaſions barred, The Crime diſplayed, the Danger diſcovered, the Duty inforced, the only Safe way ſet forth, and the Fear of deſerting it prevented.

And

And because some require not only Logik force, but Logik form too; This is the formal Process of the Argument.

Those who so come together that they cannot be said to eat the Lords Supper, come together for the worse. You so come together, ver. 21, 22.

The Proposition (which alone needeth it) he proveth by words purposely inserted in his recital of our Lords Institution, *ver.* 25. and resumed, *ver.* 26.

As often as ye eat this bread and drink this cup, ye shew forth the Lords death] which Proposition signifieth nothing, unless helped with this Assumption,

As often as you come together in the Church, you eat this bread and drink this cup.

And by assistance of this Assumption, the whole is made unanswerable.

This fundamental Assumption then Deserveth and Requireth our utmost care. I shall therefore most diligently observe it; And for greater clearness, shall transpose the Apostles words, reading them Thus,

This cup as often as you drink, do it in remembrance of Me.

And so we find these considerables,

1. *A certain special cup, pointed at by the Demonstrative* THIS.

2. *This cup made a standard whereby we must measure our performance.*

3. *The Performance which we must mesur by This standard.*

4. *The end for which we must do it.*

And having thus stated our obligation, by examining the Apostles discourse, I shall examine what is said to the contrary by our late Divines, who not heeding the Standard, and mesuring the duty by a (good, but) unfit one, have defeated both our Lords design and their own too.

CHAP. II.

Of the Neceſſi y to fit the word THIS with ſom ſingular Bread and Cup.

I. *The difference of our Lords ſtile towards this Bread and Wine from That towards litl children.* II. *This ſubject requireth the cleareſt expreſſion.* III. *The Particle THIS moſt conſiderable.* IV. *Grammar and Logick. In Logick it is conſiderable.* 1. *As a ſingl word, a Demonſtrative muſt have ſomthing for its object precedances. Every word muſt be anſwered by ſom Idea.* V. 2. *As the ſubject of a Propoſition. The meaning of the Predicate muſt be meſured by the capacity of the ſubject. Offers at the import of the word rejected,* 1. *That Individual.* 2. *The whole kind.* 3. *Somthing indeterminate.* 4. *The Action*

OUR Lord, after his laſt Supper, treated Bread and Wine with ſuch kindneſs, as at another time he did little Children: *He took them up, laid his hands upon them, and bleſſed them.*

But with This great difference, that of Thoſe he favored the Whole kind: *Suffer* (ſaid he) [*little children*] *to come to me.* [*Little children*] indefinitely, *i. e. Any little children* whatſoever; and gave a Reaſon, comprehenſive as the Precept, For of *ſuch is the kingdom of heaven.*

Whereas Here, he preferreth not Bread and Wine indefinitely, nor ſpeaketh a word of their Fitneſs for the honor; recommendeth not either of them as Such, but as This; *i. e.* Not the whole Genus, nor any Other Species, but only This, *i. e.* This ſingularly Proper cup.

So great a difference in his Expreſſion, muſt needs proceed from a ſuitable difference in his Intention.

In the Former caſe; his Words plainly declare his meaning, That as often as Any parents, or other friends, deſired

desired to bring Any Children to him for his blessing, his Disciples should admit them, whoever they wer. And had he now meant as Universally of Bread and Wine, as then he did of Children; he Easily Might, and therefor Certainly would have declared such a parallel Intention, with a parallel Expression, saying, As often as you desire to set forth my death by a visibl representative, do it with Bread and Wine; for such viands ar proper to That end.

Thus I say he Might, and therefore Would have declared his meaning, if he had meant no more; bicause Thus it would have be'n best understood. For (as reason required) it was his constant Practice to deliver his Practical precepts in the cleareſt stile, that the dulleſt apprehension of the most illiterate Fisherman, might understand his duty.

II. IN the Mysteries of the Kingdom indeed, especially such as might have temted his (yet) carnal followers to forsake him, he Hinted, and Intimated more than he thought fit to Express: and he gave his reason, *I have many things to say to you, but you cannot bear them now.* He therefore spake only so much as might serv to prepare them for that *Spirit of truth,* which as it brought all his Sayings to their Memories, and all his Institutions to their Understandings; so did it *indue them with power from on high,* to bear such truths, as were then too Big for their narrow Capacities, or too Heavy for their sensual Affections.

Now, this is a Practical Precept, Therefore Injoined, that it may be Performed; and for that reason ought so to be Expressed, that it may be clearly Understood, especially in such Necessary points as are to be Mesures of the Performance.

Besides, as it is a Practical precept, so it is a Positive one too. And such (above all other) require the Fullest and Cleareſt declaration of the Authors meaning:

For Precepts Moral, if they be less clearly delivered,

may receve further light from the candle of the Lord, which ſhines in every mans Reaſon.

But Precepts Poſitive, having no other Meſur, but the mere Will of the Law-maker, can have no other Interpreter but his Words, which therefor need be as Clear, as his intentions to be obeyed can be Real.

Which in This caſe we cannot doubt them to be, ſince it is appropriate to his own Perſonal honor, and favored with many expreſſions of his eſteem.

If ever therefore we muſt meſure our Lords Mind by his Words, it muſt be Now: and Conſequently, Now muſt we moſt carefully examin the Proper ſenſe of Every word, by ſuch teſts as are owned by all mankind.

III. AND among his Words this Particle [THIS] as it hath the firſt Place, ſo hath it a principal Importance. Our Lord made it the *head ſtone of the corner*, thogh the *bilders have rejected it, and made it a ſtone of ſtumbling*.

For what St *James* ſaid of the Toung, may be applied to THIS Particle. It is very litle in Bulk, but very great in Power: and that Power it exerciſeth in the ſame Manner too.

The Bridle determins the motion of the otherwiſe wandring Horſe; and the Helm, That of the otherwiſe flotting Ship; and THIS, the otherwiſe Undermined object.

If we go on with St *James*, and complain of it's *ſetting on fire the courſe of nature*, the unhappy ſentence may appear more gilty than Any: But our THIS is ſo far from the Incendiary, that had not it's help be'n refuſed, it wold either have Prevented or Quenched the flames.

For had the Doctors imploy'd ſome of That care in duly Stateing the power of the word [THIS] which they have worſe than loſt upon Exalting that of the word BODY; the *Cup of bleſſing* could never have ſpent (as it hath do'n) more blood of Chriſtians than of the Grape.

But

But those who resolved to Deify the word BODY, must Sacrifice to it our word THIS: That they might destroy the principles of Natural Philosophy, they must begin with those of Grammar and Logick, which concur to require our Special regard to the neglected Particle.

IV. GRAMMAR tells us, that it is a *Pronoun Adjective* and *Demonstrative*. As an *Adjective*, it cannot stand without a *Substantive*: and as a *Demonstrative*, it must have a proper Object to point at.

And Logik saith the Same, if we look upon it as a Simple word; and More, if we look upon it as part of a *Proposition*.

If we look upon it as a Single word, Logik calleth it *Syncategorical*, which is another expression of the same office which Grammar ascribeth to it. It so points at some Singular object, as to change the *Vagum* into *Determinatum*, and put as much difference between This Cup, and Any cup, as there is between *Hic homo* and *Quidam*; which is no less than what the Proper name can add to the Common nature. For if *Peter* be pointed at, and called This man, he is thereby as much distinguished from all other men, as if he were named.

Obj. *If it be thought sufficient that there is a difference between THIS and other bread, as soon as it is prepared for Consecration.*

Ans. I answer, We ar not yet com'n so far. We are not now enquiring into the Consequence of the Action, but into the Meaning of the Institution; which was the Caus, of the (then futur) Action,

We know it to be no Common Bread, when it is Separate (or about to be so) from Common use: but we wold also know whether it wer not distinguished from Common bread, before the Institution required us so to Separate it: whether it had not some Prævios fitness above Any other Bread, which might prefer it before All orher, to the Of-

fice wherewith our Lord honored it, in consideration of That singular Prævios fitness.

Now since our Lord pointed to it by the *Demonstrative* THIS, before ever he had Consecrated it, and thereby declared it Singularly capable of the Office; either it must have some Prævious singularity, or the *Demonstrative* must be vain, as having Nothing to demonstrate.

FOR Words are but Images of Thoghts: and as That Thoght must be vain which hath no Thing to answer it, so must That Word be, that is not answered by a Thoght: the One and the Other must be verified by some Idea.

But of All words, the necessity lieth heaviest upon THIS. Others must Signifie some proper object: This doth not only Signifie, but Point to it, and must be not only Vain, but Abusive, if professing to shew somthing, it have nothing to shew. This Priest must of necessity have somthing to offer.

I here challenge Any one to shew me, in Any Author whatsoever, any one example wherein This *Demonstrative* createth the first Difference, without any Prævios disposition in the Object so to be pointed at: And 'till That can be do'n, we may very well receve our Lords word in the same Sense, since it carrieth the same Sound, as it doth in *Moses*'s stile.

This (said he of the Blood of sprinkliug) THIS *is the blood of the Covenant*: That Blood receved not All its proprieties from what *Moses* said or did: But it First differed from All other blood, by its Proper circumstances of offering; and *Moses* finding it so Predispos'ed, honored it with a singular Demonstrative and Dignity.

Our Lords stile is the very same, and plainly alludeth to the same form of Consecration: *This cup* (said he) *is the New Covenant*, and therefore This blood of the New Covenant, must (as well as that of the Old) have some Prævios singularities preceding the Propositiion, and Fitting it

for

for the honor whereto, merely by reason of That fitness it was so preferred above All other.

As we know what Honor it receved from the Institution, so we must enquire what was the Singular fitness it broght to it: We are not yet com'n to the word of command, DO THIS, where the Demonstrative following the Action, may derive a singularity from it: but we are yet in the porch, in the Declaration, [THIS is] *&c.* and desire to learn what THIS can signify, before any other word be spoken, which may change it to some other state, than what belonged to it before.

V. HITHERTO we have looked upon it in its Single capacity. Logik further considereth it as a Part, and the principal Part too, of a Proposition. It is no less than the Subject, considerable Always as the Foundation whereon the Prædicate is to be bilt; and Oftentimes as the Standard whereby its meaning is to be mesured.

For the sense of the Prædicate must ever be fitted to the capacity of the Subject; and if the ordinary signification appear too big or too little, the Interpreter must imitate the Prophet, who applied his *Own Eyes, Hands* and *Mouth*, to the *Childs*; wherein he must derive his mesures from the Speakers mind, somtimes discoverable by common Reason, and somtimes by the Speakers annexed Exposition. *E. G.*

Jacob categorically affirmeth of several of his Sons, that they are Beasts of several kinds: and immediatly limiteth the extravagant Expression to some determinate Resemblance.

Juda is a Lions whelp] (Not in all respects, but this) *From the prey my son thou art not go'n up.*

Issachar is a strong Ass.] (What in the whole form? No, but in This) *couching down between two burthens.*

Dan shall be a Serpent in the way] (Not in All, but this One respect) *He biteth the horse heels.*

Our

Our Lords stile is the same, at other times as well as now. And we may as reasonably say, Our Lord was not a Man, but a Plant, because he said [*I am the Vine*] thogh he interpreted himself by adding [*In Me ye bring forth fruit*]. Yea, not so much as a Living plant, because he said [*I am the door*] thogh he immediatly added [*by me if any enter in, he shall be saved*] As we may, that this is not Bread, because he said [*This is my body*] when he immediatly glossed upon the word, by adding [*Do This in remembrance of me.*]

But on the contrary, we are as much obliged to mesure This Proposition by the annexed Limitation, as either of the Other; and so to confess, that This is no more our Lords Body, than himself was a Door, or *Issachar* an Ass.

Now if it be true, that the Prædicate must be thus accommodated to the Subject; then, the less capable the Subject is, the less must we giv at of the Prædicate. If therefor Bread [*as such*] cannot be understood to be our *Lords body*; Then perhaps [as THIS] it may carry such diminishing characters, as may write it less capable.

For This reason, it is probable that former Ages have be'n industriously silent concerning it, and for This reason is the enquiry necessary.

Thogh This be a quite different question, yet it is not unserviceable, even toward our understanding the Other. It is one question, which asketh what *Jacob* meant by the word Ass? when he put it upon *Issachar*: and another to ask, which of his sons it was whom he so stiled? So it is one thing to enquire what our Lord meant by the word [Body] when he said of the Bread, *This is my body*: and another, to enquire what extraordinary Bread that was which he preferred to that dignity.

THE Eunuchs first question was Not concerning the Things to be suffered, but the Person that was to undergo them:

them: He asked not what was meant by being *led like a lamb to the ſlaughter*, his *judgment taken away in his humiliation*, or *the obſcurity of his generation*; But *of whom ſpeaketh the Prophet this?* And the ſame muſt be our method if we will underſtand our Lords Inſtitution. Before we enquire what he meant by calling the bread his Body, we muſt ask of what bread ſpeaketh the Lord this?

We may probably better underſtand [Into What] our Lord changed it, if we firſt know [From What.] Many Therefore underſtand not What they ſay, becauſe they know not Whereof, διαβεβαιοῦνται, 1 *Tim.* 1. 7. Many would not have Spoken, Others would not have Believed, what All confeſs they cannot Underſtand, in the Prædicate of this unhappy Propoſition, if they had firſt underſtood its true Subject as they ought to have done.

1. That our Lord ſpake only of that individual Bread and That individual Cup which he then diſtributed, ſo as to make Thoſe Individuals the adæquate Subject, as well of his permanent Inſtitution, as of That One Diſtribution, cannot be imagined; ſince Thoſe Individuals muſt periſh in the uſeing, but for ever live in ſuch ſucceſſors, as may be the Same in the General Nature of Bread and Wine, and in the Special circumſtances wherewith thoſe were accompanied, even before their preferment.

2. That he ſpake of the Whole kind, Any Bread and Any Cup, we may not believe, both becauſe of the now mentioned difference of ſtile in This text, and That concerning Children: and becauſe ſuch a ſenſe would oblige us to Conſecrate All bread and All wine, ſeeing the Demonſtrative would have pointed to All alike. This ſenſe is as much too Wide as the former was too Narrow: yet ſome will have a yet Wider. For

4. They conceve that our Lord was ſo far from pointing to any determinate Bread, that he did not to any determinate Thing. But the *Hoc* muſt be taken Indeterminately,

Hoc,

Hoc, i. e. *Hoc aliquid*, This Somthing. That they may destroy the nature of Bread, they begin with that of the Pronown.

For whereas the Proper office of This Pronown, is to make the Object More determinate, by singling One out of Many, contracting the General to a Special or Particular; This sense will make it Less Determinate and More General: 'twill be so far from distinguishing This bread from Other bread, that it will take away the Specifical difference, whereby it is distinguished from an Egg, a Stone, or a Scorpion, *&c.* Which is so contrary to the nature of a Demonstrative, as Black is from White; whereof One is said to Congregate, the Other to Segregate.

And the Constant Practice of All mankind contradicts it. For whoever sheweth any thing to another, and stileth it [This] Doth not pretend to disable him from judging what it is in its kind, but to difference it from Others of the same kind; doth not pretend to Contradict his sense, but to Direct it.

If *Caius* shew *Titus* a Guinny, and say [*This you shall have, if* &c.] he wold do him injustice if he gave him a Shilling instead of it, pretending he meant not by the word THIS any determinate coin; nor would Any arbitrator judge, but he must pay what the constant import of the Phrase called for, *i.e.* what to sense the piece appeared to be worth, which *Caius* pointed to by the word THIS.

The case is the same on both sides; as it must not signify Less, so must it not More; but just the same as the sense to which it is shewen takes it for: If Therefore to All senses it appear Bread, the Demonstrative will not make it Any thing else: it will leave it its Proper Nature of Bread, and Add to That Nature some Enclosure from the Common, to exclude All Other but THIS only.

4. That our Lord pointed Not at the Elements, but the Action, is the concept of a greater than *Bellarmine*, of our Church; which he bildeth upon the Gramma-

tical

matical disagreement of τοῦτο with ἄρτος.

But it is contradicted by the Other Element; for τοῦτο τὸ ποτήριον doth more necessarily require that the Demonstration should be applyed to the Cup, than the other τοῦτο can forbid it to be applyed to the Bread: And the two Elements being joined in the same interests, often help one another in the interpretation of what is not equally expressed, but must equally be implyed, as equally belonging to Both.

Nor can we abstract the Action from the Subject, but must take the whole complex together: This Action, Thus performed, with THIS Bread and THIS Cup. For our Lord first Declared what THIS IS, before He Commanded us to DO THIS.

We cannot therefore perform the Action, until we know what is the Necessary Mater; because the Action is confined to THIS bread, and the Common nature of bread is determined to THIS only, with exclusion of All Other, and That before the Action hath passed upon it.

I have (I doubt) tired my good Reader with this dry kind of reasoning: I come now to another kind of evidence, probably more Satisfactory, certainly less Troublesom.

If I can shew som special Bread and Cup, that shall exactly fit both our *Lords Institution*, and the *Apostl's Comment* thereupon; This probably may be more persuasive than Any Logical Demonstration whatsoever, that there *Must be such an One*, let us therefor try if such can be found.

CHAP.

CHAP. III.

The singular Bread and Cup hunted out and found.

I. *Customs of That time and place to be enquired.* 1. *The Custom of Festing in publik worship, fitteth the Apostl's Argument, but not our Lord's Institution.* II. 2. *The Passover fitteth our Lord's Institution, but not the Apostl's Argument. Three incidental remarks upon the Jews Paschal form.* III. *A Jewish custom pitch's upon, exactly fitting both our Lord's and the Apostl's words.* IV. *An Objection answered with a story.*

WHEN Grammar and Logik can discover nothing to us, but our Want, and thereby set us upon the indispensible task of enquiring after the *Extraordinary Bread and Cup*, honored above All Other both by our Lord and Apostle, but cannot direct us one step in our way to find them; Whither shall we go but to History, the last interpreter of Those sayings, whose Obscurity is derived only from That dust wherewith time hath covered them.

It is the very frequent fate of many a good Speech (and the very Sound sheweth it so of This) that their meaning dependeth upon the Customs of remote Time and Place for which they were Calculated, and with which alone they are to be Retrived.

Let us therefor put our selvs in the *Corinthians* Place and Time, and enquire into their Publik assemblies, if possibly we may therein meet satisfaction.

I. FESTING in Gods Publik worship, was Then, and before that time, so Universal to All Nations and Re-

Religions, that it may ſeem derived from the light of Nature: But that it was the Practice of the Apoſtles and their Coætaneos Churches, the book of their Acts ſufficiently declares; and that it was ſo in the Church of *Corinth*, the Apoſtles reproof muſt neceſſarily ſuppoſe, both in his Charge wherewith it is Uſhered, and his Evidences wherewith it is Proved: And This alone can give us a good account of that ſolemn and otherwiſe inſignificant, *ver.* 26. whoſe Implicit meaning is only thus to be Explicated.

As often as you Eat this Bread (which in All your aſſemblies you conſtantly Eat) *and Drink This Cup*, (which you alſo Conſtantly Drink) *you ſhew forth the Lords death* (by vertue of that Inſtitution, whereby I have declared to you by revelation from himſelf) he Conſecrated them to That uſe.

By this light, as the Importance of That *verſ.* ſo its Connexion both with the preceding and following, and its irrefragable Force toward his deſign, manifeſtly appear, not leaving One ſyllable Obſcure or Unſerviceable in the the whole Diſſertation.

BUT though it ſuffice for the Apoſtles Argument, it doth not for our Lords Inſtitution: We hereby find To what ſtate our Lord had preferred it, but not From what? And we are obliged to enquire out ſuch a Special bread and cup, as may anſwer [*This*] in our Lords hand, before ever his Church had celebrated it, or Himſelf commanded them ſo to do.

If we underſtand it to ſignify no more nor leſs but a Feſt, it cannot be denied that [*Eating bread*] was but another phraſe to ſignify Feſting, and the Expreſſion will concur with the Apoſtles Argument to ſay, That our Lord by This Inſtitution commanded, that as All of All Religions, conſecrated All their publik Feaſts to the honor of their ſeveral Gods; ſo ſhould His own Worſhippers conſecrate All Theirs to His own memory.

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Did this ſens agree as well with the Actions and Words of the Inſtitution, as it doth with the Apoſtles Comment thereupon, I know not why it ſhould be refuſed: But bread in That ſtile must ſignify the Whole Supper, All the Viands, as well as the bread and wine; for in cuſtomary ſpeaking, Eating bread ſignified eating fleſh, fiſh, and what ever els was provided: whereas our Lord took the bread, brake and diſtributed it, leaving the reſt of the Proviſions untouched the while: And beſide the Bread, he took the Cup alſo, and that, After ſupper was ended, pointing to This no leſs ſolenly than to That, which in common ſpeaking comprehended it: And all the while the *Paſchal Lamb* was not honored with the leaſt Touch of his finger or Word of his mouth.

II. 2. THE *Paſchal Lamb*! Well remembred! Did then our Lord point at This, not as A Supper, but as The Paſſover? Let us conſider,

He imbraced *This Paſſover* with the greateſt affection. *With a deſire* (ſaid he) *i.e.* with a vehement deſire, *have I deſired to Eat This Paſſover with you before I ſuffer*; and immediatly (as declaring his reaſon) proceeded to this Inſtitution. And what could more fitly repreſent his death when Paſt, than That which moſt lively prefigured it while Future?

If beſide this, the Jews in their Paſſover uſed our Important [*This*] in ſuch a Form, as did no leſs plainly prefigure this Inſtitution, than the Sacrificed Lamb did the death of the Author; then muſt it ſeem reaſonable that he choſe that Form, with the ſame affection that he did that Seaſon: and if ſo, then muſt we meſure our Lords [*This*] by that of the Jews, makeing the reſemblance an evidence that the One was the iſſue of the Other.

Let us therefore to the Jewiſh rituals: The *Law of Moſes* requireth *Unleavened Bread*, and for That reaſon to This day they honor Bread with many ceremonios ſolennities,

ties, Before, In, and After Supper. Particularly, they break a Cake into two unequal parts: The greater part the Maſter of the Feſt hideth under a cuſhion, there to be kept ſafe till the end of Supper. Then doth he ſolenly bring it forth, diſtributing it among the gueſts, and ſaying, *This is the bread of affliction which your fathers ate in Egypt, whoever is hungry, let him come and eat of the Paſchal Lamb.*

And have we not now found our ſo much ſought for Singular bread, exactly anſwering what This bread is more than any Other bread? Do not All features exactly concur? The Seaſon, the Mater, the Form of words, All Circumſtances the ſame?

This is ſo plauſible, that to this very Day (thogh not for this Reaſon) many look upon the Paſſover as the Predeceſſor of the *Lords Supper*, and conſequently the Standard of our Performance: Many think that women have no right to the *Lords Supper*, becauſe they had none to the *Paſsover*; and (which is more proper to our preſent purpoſe) that we are not obliged to receve it but at *Eaſter* only, becauſe That was celebrated only at the ſame ſeaſon. And that the *Corinthians* were of this Later opinion, the more we conſider it, the more probable will it appear; but moſt manifeſt, that the Apoſtle hath utterly confuted it: For he firſt reproveth them as profaning the *Lords Supper*, not in their *Paſchal* only, but their Ordinary meetings, and then convinceth them that it is concerned in them All; whereby the Former error is alſo deſtroyed, unleſs its Patrons will exclude all women, not only from the *Lords Table*, but his Houſe too.

The Paſchal bread therefore, 'though it exactly anſwer our *Lords Inſtitution*, yet can it by no means agree with the Apoſtles gloſs; and we muſt not reſt till we meet an anſwer for All *Phænomena*, as well in the One as the Other.

YET have we not loſt our labor. For as the Chemiſt, 'though

'thogh he miſs his great Secret, often findeth his coſt and labor well paid by ſome profitable Experiment; ſo we, 'thogh we meet not full Satisfaction in our main enquiry, meet ſomthing worthy Obſervation.

1. That ſince our Lord in the ſame Circumſtances uſed the ſame Word, we ought to underſtand him in the ſame Sens. And therefor [*This bread*] muſt be our *Lords body*, juſt ſo, and no otherwiſe but ſo, as the Paſcal cake celebrated to this day by the Jews, is the *very bread* which their Fathers ate in *Egypt*.

2. That ſince [This in the Jewiſh Paſſover, pointeth at a Singular remarkable piece of *bread*, diſtinguiſhed from All others of the Kind, by its Proper circumſtances wherein it is to be eaten; therefore [This] in our *Lords Inſtitution*, muſt likewiſe point at ſome Special bread, known by the Circumſtance of eating it, from All ordinary bread.

3. Thogh we have not hereby found what are the proper Marks whereby we may know [This] from Common bread, yet we have the Way wherein we are to ſeek it. For ſince there is no other defect in the Paſchal, but This, that it anſwereth not the Apoſtles diſſertation, which reproveth their Ordinary Feſts; it muſt needs concern us to enquire into the forms of their Common Feſts, if poſſibly we may therein find, not only ſuch a Special bread, but ſuch a Special cup too, as may anſwer both our Lords deſign, and his word [This] in his Inſtitution, and the Apoſtles explication too, whereby he proveth them concerned not only in the Paſsover, but generally in Church Feſts.

III. 3. LET us therefore again to the Jewiſh Ritual. Behold, at the very firſt Step we receve ſuch light, as leaves Nothing unſatisfied but our Wonder, that the Jewiſh Rabbins ſhould be better Commentators upon our Lords and his Apoſtles words, and diſcover more to us

of

of the Original, Nature, and Design of our great Sacrament; than All the Christian Doctors, who so long and so much have labored to honor it with their explications.

Because they are short and full, take the words of *Leo Modena*, a modern Rabbin; and to remove all doubt of his veracity, you shall find the same said by *Buxtorf* in his *Syn. Judaica*: so that you cannot doubt of matter of fact, equally testified by two such witnesses, as (you are secure) agreed not to deceve you.

After they are sat down, they say for the most part the 23d Psalm: *and afterward the Master of the house taketh a loaf of bread, and saith a benediction over it, which having do'n, he breaketh it, and giveth to each person about the bigness of a great olive, and afterward every one eateth as he pleaseth: and so the first time that every one drinketh, he saith a benediction. When they have do'n eating they wash their hands, and take their knives from off the table, because* (say they) *the Table representeth an Altar, upon which no iron tool was to come. And if they be three or more that eat together, then doth one of them command a glass to be washed, and filling it with wine, he taketh it up from off the table, saying with a loud voice, Sirs, let us bless His name with whose good things we have be'n filled. After this, the master of the house blesseth it, and prayeth for peace; and having so do'n, he giveth to each of them a little of That wine which he hath in his glass, and he himself also drinketh of it, and so they rise from the table.*

The Necessity considered, which lieth so hard upon us to find some Special Bread and Cup, which may equally answer both our Saviors and Apostles THIS: we may justly, upon That single account, require any Dissenter to admit of This, or shew us a Better.

But the Resemblance considered, we may challenge him not only to shew a better Tally to our Lords Institution, but any Pictur better answering the life. Yea, upon supposition that we were allowed to Forge what we pleased,

we might challenge him to Invent any *Hypotheſis* that may more exactly anſwer all the *Phænomena*, both in our Lords Inſtitution, and the Apoſtles Diſſertation, to the leaſt tittle. Mark I pray you.

After they are ſat down, the maſter of the houſe taketh a loaf of bread (ſaith the Rabby.) Our Lord diſtributed The bread, *when he had given thanks* (ſaith St. *Paul*) *as they ſat at meat* (ſaith St. *Luke*.

Then for the Cup. *The firſt time any one drinketh he ſaith a benediction* (ſaith the Rabbi.) The Lord *took the Cup and gave thanks*, ſaith St. *Luke*. But of This Cup becauſe it concerned not the *Lords Supper*, St. *Paul* taketh no notice. *When they have done eating, he diſtributeth a little of the wine* (ſaith the Rabbi.) Our Lord took the Cup *when he had ſupped*, ſaith St. *Paul*. *After ſupper* (ſaith St. *Luke*) ſaying, τοῦτο τὸ ποτήριον, *THIS ſignal cup, THIS cloſing cup*, &c.

Could we have Expected, yea could we have Deſired greater reſemblance? Are not the Mater, the Actions, the Seaſons, All circumſtances the ſame? And do not All theſe agree as exactly with the Apoſtl's Argument, and All its Clauſes, as with our Lords Inſtitution?

The very firſt ſight diſcovereth ſuch Reſemblance, as manifeſtly declareth Relation; and the more exactly we vieu, the more ſhall we diſcover; nor would we doubt the One were the proper iſſue of the Other, did not the Parentage appear too Mean, and too long Concealed.

V. WHAT! muſt the *adorable Sacrament of the Altar*, which hath ſo long exerciſed the higheſt devotions of devouteſt Souls, muſt this *ineſtimable Sacrament* fall to ſo low a meanneſs, as to own a poor ordinary Feaſting-cup for its Original? And muſt all the *Admirable Myſteries* which contemplative Souls have ſo Long and ſo Much venerated; muſt they All dwindle into a mere Repreſentative of That death, which the Evangeliſts have as plainly ſet forth by Words, as This can do by Figures?

And

And ſhall we believe that ſo many good and learned Men, who have ſo carefully ſtudied, it ſhould be ſo much deceived, and the Chriſtian world at laſt, after almoſt 1700 years, be obliged to we know not whom for information?

To ſuch erronios purpoſe may Thoſe declame, who uſe to judge of the truth of the Sun-dial by their Watches, and I ſhall anſwer them by a ſtory.

Codrus (or ſome ſuch brave Prince) the night before he ſacrificed his life for his people, delivered into the hands of his chief Officers a Cabinet, telling them, he therein bequeathed them his very heart, and requiring them publicly to produce it in every Aſſembly as a laſting Monument of his death. It contained his directions for its uſe legible enough throgh its Chriſtal covering, but much more if opened with its annexed key. They receved it with all due reverence, and while the memory of their ſo deſerving King was yet freſh, they conſtantly obeyed his command. But after ſome ages, as their love cooled toward his Perſon, ſo did their regard to his Legacy. Which the Officers lamenting, and endeavoring not only to reſtore it to its due reverence, but to advance it higher, told the people, That however incredible it might ſeem, they muſt believe what their dying Lord told them; *viz.* That in this Cabinet he left them his very heart, which therefore they muſt adore as his Royal Perſon. And leſt by opening it, any one might therein find the Kings plain directions, they laid aſide the key, and then omitted the uſe of the Cabinet it ſelf (except only upon extraordinary ſeaſons) pretending that too frequent uſe ſullied it. When many conſidering and conſiderable Perſons complained, that they were brought the back way to the ſame contempt, as former ages were condemned for; a certain Officer of a midle rank, knowing the Kings directions could not otherwiſe be legible, ſought about till he had found the forgotten key; and upon tryal, finding it exactly to anſwer every ward, brought it into public vieu,

pleading, that such a concurs of lock and key in so many wards, could not be fortuit; and seeing Some key must necessarily be had, they who refused This, must be obliged to produce a Better. And because the metal was objected against as base brass or iron, no way suitable to the richness of the Cabinet, and the Jewels therein contained: he fell to scouring it from that rust wherewith Time and Neglect (if not Design) had covered it; and finding it pure Gold, turned that Objection Against its worthiness, into an Evidence For it. And thinking that All cavils must be abundantly answered by a duble ocular Demonstration, he turned it round in the lock, shewing that all its parts were as well suited to all the wards thereof, as its matter was to the worth of the Cabinet it self.

What success this had with the people, my Author doth not inform me; but this proceeding seemeth so genuine, that I shall follow it.

First, I shall shew that the Jewish Tradition was fit for the honor of a Sacrament. Secondly, That it exactly answereth our Lords Institution. And thirdly, That it serveth every syllable of the Apostl's Dissertation.

CHAP.

CHAP. IV.

I. No more dishonor to This than to the other Sacrament, to be derived from a Jewish Tradition. This Tradition more worthy than That. II. *In what sens our Lords Table is an Altar? Were our behavior at Table more pious, the Sacrament need not be ashamed of such a relation.* III. *Our Lords form of consecration derived from the Jewish Forms, both Festival and Sacrificial.*

THAT it is a dishonor to This Sacrament to ow its original to a Jewish Tradition, can ill be objected by those who make no such scruple against Baptism, which yet deriveth its Institution from the same Author, and its Extraction from the same Family.

That had lost its Key almost as long as This; for an Age hath not past over us, since it was found among the same Jewish rubbidge; yet are we not ashamed to expound those Evangelical allegories, Regeneration, New birth, New creature, Old man and New man, *&c.* by the Jewish Rituals, which speak them more than Allegorical effects of Baptism upon Proselytes.

NOR is This Sacrament barely Equal, but much Superior to That, both by Natural and Positive Law. For the Jewish Baptism was a mere naked Ceremony, Significant (indeed) of the purity required in the person which received it, but neither Derived from it, nor Effective of it.

But This Festival solennity did not only Represent, but really Exercise and Improve, and 'twas its self the issue of true Piety.

Their affectation of Ceremonies might (for ought appeareth in Scripture) be all the reason which moved Them to Baptise their Proselytes: but to bless God for his Bene-

ſits, is a worſhip acceptable to God above *all burnt-offerings and ſacrifice*, though inſtituted by himſelf, as appeareth in the 50th *Pſalm*, where he rejecteth Thoſe and approveth This, ſaying, *He that offereth me praiſe, he honoreth me.*

And if even under the Law, much more under the Goſpel muſt ſuch a Service be acceptable, which carrieth in its countenance ſuch fair Characters of the Divine Nature.

And as it hath more of Gods Image, ſo hath it of his Superſcription; more Authority from Poſitive, as well as more Dignity from Natural Law.

That Gods people ſhould Baptiſe their Proſelytes, the Law of *Moſes* took no care; but that they ſhould acknowledge his Bounty in feeding them it made ſpecial proviſion. For *Lev.* 17. 3. we find it thus written, *What man ſoever there be of the houſe of Iſrael that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord: blood ſhall be imputed to that man, he hath ſhed blood: and that man ſhall be cut off from among his people.*

He that killed an Ox, yea Goat or Lamb, was, if he ſlew a man and rob'd God; if he did not expiate the deſtroyed life, and acquire a new title to the fleſh, by offering it to (that he might receive it from) the Lord of all.

This was eaſily enough performable when the People and Tabernacle travelled, and lodged together in the ſame Camp: But when the Camp was disbanded throgh the whole Land, and the Tabernacle fixed in one City, then did neceſſity plead for a diſpenſation from the unpracticable duty.

And this neceſſary Diſpenſation we find granted, *Deut.* 12. 21. *If the place which the Lord hath choſen to put his name there, be too far from thee: then thou ſhalt kill of thy herd and of thy flock, which the Lord hath given thee, as I*

have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

In which words God ſheweth his kindneſs to his former Law, no leſs plainly than to his people. That muſt ſtill be obeyed as far as it was practicable; and what diſtance was too great, while he did not determin, but left it to the piety of the people, he thereby obliged them to enlarge it as much as poſſible.

AND THEY in thankfulneſs for the favor, thoght no diſtance great enogh: But if the remoteneſs of their dwellings permitted them not to bring their Meat to the Altar, found a way to bring the Altar to their Meat: Not really indeed (for That the Law forbad) but the Repreſentation and more: taking for a rule, מה מזבח מכפר אף שלחן מכפר *Quod Altare expiat hoc Menſa expiat.* They gave their domeſtick Tables the title of Altars, and their Meat they ſtiled Offering; Salt they therefor made neceſſary for the one, bicauſe Gods Law had made it ſo for the other: When they came to That Office, for whoſe ſake the Allegory became reaſonable, the Benediction; they removed their Knives upon This expreſs reaſon, becauſe the Law forbad any Iron tool to come upon Gods Altar: And by many other Ceremonies indeavored to make the Succedaneum anſwer the Principal.

II. TO THIS probably, certainly to no better ſens, muſt thoſe frequent Expreſſions of our Chriſtian Fathers be reduced.

When they ſpeak of the Sacrament of the Altar, they uſe the ſame Allegory, but mean thus much more than the Jewiſh Doctors; that the Holy Feſt is not only a Repreſentative Sacrifice (as were the Jewiſh) but a Commemorative: Doth not ſet forth what our ſelves would do, if

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we had opportunity, but what our Lord hath actually suffered.

And if the Jews thoght it sufficient reason to call their own Table an Altar, bicause they did what themselves thoght fit to make it Represent one; much more may we call That holy Table an Altar, and That Holy Meat a Sacrament, which (not by our own voluntary Act, but by our Lords expres Command) doth not barely Represent, but Exhibit his flesh and blood.

Nor is it sufficient reason, that becaus som strain the Allegory too far, we should therefor abhor any use of it. Why should it be Unlawful or Unfit; yea, why should it not be most Proper, for Us to borrow the Allegory from the Same Tradition, from which our Lord borrowed the Institution? Had it be'n Sacrilegios in the Jews to stile their Table by That sacred title, our Lord doubtless would not so have justified them by honoring the Tradition: Why then should we not think it Equally lawful, since it is More proper, to give This much Holier Table the same title, wherewith the Jews honored their domestick ones without any such warrant.

WOULD to God we would so imitate the Jews, that not only the Lords, but Our own tables might some way answer That name. For it is to be considered, to Our shame, but to the honor both of That people and This their Tradition, and consequently to the silencing of the Objection we are now answering, That the same Piety which induced them so to Consecrate their tables, conciliated such Reverence toward them, as represented what is due to the Altar it self.

Philo and *Josephus* of Old, and their Modern Rabins to This day, boast of their Sobriety as beyond that of any other people, which (if true) may very reasonably be imputed to the Piety wherewith they thus begin and end their freest intertenements.

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We are apt to meſure others by our ſelves; and becauſe we ſee too many of our great Tables ſo unlike Altars, that they ſhun, or run down all appearance of Religion: bicauſe we Sit down and Riſe like Quakers, Riot like *Corinthians*, and Talk like Atheiſts, without any bleſſing before or after Meat, or any mention of Piety (but to baſſle it) while we are eating: bicauſe we have degenerated not only from Primitive Chriſtianity, but from the litl Piety practiſed ſo lately, even by our ſelvs, who a few years ſince would have be'n aſhamed of a Grace-leſs meat: we are therefore apt to believe the Jews as bad as our Selves, or our Neighbors; and conſequently, that there could be nothing in their Feſts capable of our Lords approbation, becauſe there is not in our own.

But if we remember that our Lord bleſſed his loaves before he diſtributed them, we muſt needs think This example better worth our imitation, than that of the *French*: and if we believe he did therein comply with the Cuſtoms of his Nation, and that Thoſe Cuſtoms were ſuch as their Rabbins deſcribe, we may reaſonably both admit that to be true which their Writers boſt concerning their Sobriety, and impute That Sobriety to thoſe Cuſtoms: and then we may well believe that the Tradition which made the Table emulate an Altar, was ſo far from Unworthy, that it was moſt Fit to be adopted into the Goſpel, and dignified with an immortal relation to our Lords Perſon.

Our Key therefor is of the moſt noble metal poſſible. Had it be'n immediatly injoyned by any poſitive law of God, it muſt have be'n Deſtroyed, Not Perpetuated by the coming of that Body which Aboliſhed ſuch Shadows: Yet doth it cary ſuch legible Intimations ever from that very [illegible]w, and ſuch fair Characters of Natural Religion, and that in its prime immortal Article, Thankfulneſs, that it may plead as fair for ſuch Preferment as any Cuſtom could poſſibly do. So that we are ſo far from any need to be aſhamed,

that

that we may well glory in the Mater of the Key, as no way Unworthy its office.

III. YEA from this diſcovery of ſuitableneſs in point of Worthineſs, we may derive another in point of Fitneſs. It will invite us to compare our Lords Form of Conſecration, with ſom of their Sacrificial, as we have do'n his Mater with their Feſtival; and ſo doing, we ſhall find as great a reſemblance between Thoſe, as between Theſe: Which muſt double the probability of the relation, ſeeing it carieth apparent marks, not of Father only but Grandfather too; not only of the Tradition, but the Rite of Sacrificing whence that Tradition was derived.

LET us then conſider. The Inſtitution-Supper, as it was Feſtival ſo was it Sacrificial; more particularly, it was Paſchal, *i. e.* a Feſt of unleavened Bread. And Bread was, and ſtill is therein honored with a ſolen Diſtribution, and theſe words, *This is the bread of affliction which your fathers ate in Egypt.* Do you not perceve the air of our Lords Form? *This is my body which is given for you*? If not, obſerve that of the Cup.

Moſes when he ſprinkled the blood of the ſacrificed Heifer upon the Peopl, recordeth himſelf to have ſaid, *Behold the blood of the Covenant which the Lord hath made with us*; the Apoſtle reciteth it, *This is the blood of the Teſtament (or Covenant) which the Lord hath enjoined you.* The One of theſe Forms is not more like to the Other than Either of them is to our Lords, *This is the blood of the New Teſtament (or Covenant) that is ſhed for you.*

And can we doubt This to be a copy of That? Can we doubt but This pointeth at That, as its ſhadow, now to diſappear?

Neither the Jewiſh ſtile, which caleth their Table an Altar; nor the Chriſtian, which caleth this the Sacrament of

of the Altar, can desire a more honorable approbation, than these words of our Lord give them, manifestly owning That Jewish Phrase for the Parent, and This Christian one for its Issu.

This resemblance of the Sacrificial Form, added to the other of the Festival Mater, what is it, but the Scripture-way of naming considerable persons? that we may not know *Joshua* the son of *Nun* more distinctly, than we may this Festival Ceremony the issu of that Sacrificial.

CHAP. V.

I. *A plainer proof from* Chap. 10. *From the sameness of names. In the Cup the* Greeks *aped the* Jews: *The Apostle stileth the Cup of the Lord, the Cup of blessing, which is a perfect translation of the* Hebrew *name.* II. *The breaking of Bread, a Jewish phrase.* III. *Some Phænomena not salvable but by this Hypothesis.* IV. *He expresly telleth us, that each part of the Jewish Tradition, by name, is a part of our Lords Supper.* V. *An Illustration from our Grace-cup.* VI. *A Sacrament, What?*

NEVER did Talies more exactly agree, than do *This Institution* and *That Tradition*, both in Substances and Circumstances: Yet shall we be content to let all this pass for Accidental, and the Evidence thence derivable for Incompetent, if we confirm it not by a Demonstration as full and unanswerable as the Subject can bear, or the most Sceptical person require.

Suppose a Prince had be'n long lost, and his Friends had met with a person of Princely deportment, carrying in his countenance all the features, and in his voice the perfect tone of the lost Prince: This must certainly make them full of hopes that it was the same; and what greater satisfaction would they desire, than This, that som credibl person of his retinu should giv in his clear Testimony that it was so? And what clearer testimony could any such person give, or how could he more effectually expres it? than by naming him by his proper name, and declaring that this Person, [illegible]med, was the Prince they desired.

If therefor we find the Apostle call the Lords Supper in each Element, by the very same names as the Jews did each Mater in their Tradition, and then declare them to be the Communion, the one of his Body, and the other of Blood, I might hope the evidence capable to silence all doubts.

Look

Look we then back to the 10th *Chapter*, and observe his motions and expressions.

His Design there, is to dissuade his *Corinthians* from communicating with Heathens in their Idols Temples: His Medium for this, he there taketh from the same Topik, as he doth here for the reproofs of their misdemeanors in the Church: As Here the Lords Supper is inconsistent with Intemperance, so is it There with Idolatros Fests.

There is (saith he implicitely) the same relation between the Church of Christ, his Table, and his Cup, with Us; as between the Temple of the Idol, his Table, and his Cup, with Them: These are the Characteristiks of an Idolater, as Those are of a Christian; and therefor you cannot use them Both, bicause you cannot at once be of Both families.

In pressing this Argument, he so manageth each part of the *Lords Supper*, as may best answer the Customs of the Heathen, from which he is to dissuade them.

That they used any benedictions of Bread, is nether manifest nor probable, because not so suitable to the *Greeks* humor, which ran all upon Drinking. But their Closing-cup is so evident, that they, who above all Nations in the World were excellent at Both, Speaking, and Drinking, could not find a word more expressive of Drunkenness, than μεθύειν, as if it were the inseparable attendant of Sacrificeing.

And that in their other Fests they aped this Tradition, as in their Sacrificing they did the Law, appeareth by what we find in many of their Poets and other Writers.

I mention only the *Scholiast*, who seemeth [illegible] more than a Translator of the last claus of our Rabby, ἔθος ἦν ὑπότε μέλλοι ἡ τράπεζα ἄρεσθαι ἀγαθοῦ δαίμονος ἐπιρροφεῖν. *The custom was to offer drink to the good dæmon, when the Table was about to be taken away.*

This doth the Apostle so lay hold on, as to express in their

their own abominable ſtile: therein oppoſing Name to Name, as expreſly as he doth Cup to Cup; caleth That by the Name themſelves had given it [*the Cup of Devils*] (for δαιμονιον is only the diminitive of their δαιμων.) And thereto oppoſeth the [*Cup of the Lord*] by the very ſame Name, which the Jews in the above-mentioned Tradition knew it by.

For this I urge as moſt conſiderable, that to this day they call their cloſeing Cup, כוס של ברכת המזון which it is not poſſible to tranſlate into *Greek* more exactly than the Apoſtle hath do'n by ποτηριον ευλογιας.

The Strength (or at leaſt the Evidence) of the Argument, dependeth upon the Sameneſs of the Name; whereby he here pointeth at the Cup, no leſs (yea perhaps more) plainly, than we have ſeen him do in the next Chapter by his Demonſtrative [*This*] and I think it not eaſy to find a third way, wherein he could have more clearly have do'n it. No properer way of determining an Individuum, than either to call him by his proper Name [*Peter*, or *John*, *&c.*] or by pointing at him, and ſaying [*This man.*] Thus do theſe two Arguments mutually enlighten each other; and Both concur to make it manifeſt, that the *Cup of Bleſſing* in the 10th Chap. and that pointed at by the Demonſtrative *This* in the 11th Chapter, are the ſame with that which the Jews honored, both in the ſame Circumſtances, and by the ſame Name too.

II. AND this will be yet more evident when we conſider, that he is no leſs careful to ſpeak of the Bread in the ſame Jewiſh ſtile, caling that alſo by its traditional Name.

For the Jews throughout their *Miſna* and *Talmud*, call this part of their *Tradition* by the ſame Name, as doth the Apoſtle in this place, and whereby it is ſtill known in the *New Teſtament*. They call it, בציעת המפה which Phraſe cannot be more exactly tranſlated than by [*The breaking of the*

the Bread] Yea, this is ſo expreſſive with them, that it is diverbial to ſtile *the head of the family* from this office, and the whole performance by one word.

This you may plainly diſcover by what the lerned and laborios Doctor *Caſtel*, in his *Heptaglot Lexicon*, ſaith upon the word פרס his words are theſe, פרס Rabb. Fractor. *Sic dicitur* Pater familias *q. in convivio primus frangit panem, ſ. cibum, illumque benedicit, & diſtribuit convivis. ſcil. illud*, 1 Sam. 19. 13. *Hinc Phraſis illa in N. T.* κλᾶσαι τὸν ἄρτον.

III. LEt us now obſerv how the Apoſtle treateth theſe parts of the *Lords Supper* under theſe their Propet names.; and we ſhall fiud ſtill more proof of his reſpecting This tradition.

He caleth That [*the cup of Bleſſing*] but he doth not call This [*the bread of Bleſſing*] and why not? Two Evangeliſts more expreſly note, that our *Lord bleſſed it*, and the third agreeth with our Apoſtle, that he *gave thanks* before he *brake it*.

On the other ſide he caleth This [*the bread which we break*] but doth not ſtile That [*the cup which we diſtribute*] yet doth our Lord ſpeak it more plainly of the Cup, than of the Bread, *Take This and divide it among your ſelves.*

Other reaſon for this duble difference of ſtiles we cannot Find, and Better we cannot Deſire than This; that as our Lord borrowed both Parts of his Inſtitution from the Jewiſh tradition, ſo did the Apoſtle both their Names.

Again, the Apoſtle keepeth to the Jewiſh ſtile in the Cup, ſaying, [*You cannot drink the cup of the Lord and the cup of devils*] but in the other part he quitteth the name of [*Bread*] changing it for [*Table*] and ſaying, [*You cannot be partakers of the Lords* [*Table*] *and of the* [*Table*] *of devils.*]

And for this he had ſufficient reaſon, if the *Greeks* did

not

not (what we find no reaſon to believ they did) conſecrate Bread as they did Wine, in All, yea or Any of their Feſts: but if we quit This reaſon, we ſhall hardly find another.

Yet again. The Bread had the Firſt Place both in the Jewiſh Tradition, and the Lords Inſtitution: yet *ver.* 16. he giveth the Cup precedence.

Why doth he thus croſs his hands, as old *Jacob* did, preferring the Cadet before the Firſt-born? What's the reaſon? were his eyes dim, or his choice irreſpective? By no means. For we ſhall again find him in the ſame partiality, and upon the ſame reaſon, becauſe the Cup was more ſerviceable to his Argument than the Bread.

In This place it better demonſtrates the inconſiſtency between the Church of Chriſt which bleſſed it, and an Idols Temple which did not; and in That, it better diſtinguiſheth a Feſt, which requireth the *Lords Supper*, from a common Supper, which doth not.

Yet muſt not the Bread be ſo depoſed from its primogeniture, as to be left without its bleſſiug: Thogh the *Greeks* cuſtom had no rival for it, yet our Lords Supper hath need of it, and muſt not be maimed of the one half; equally neceſſary to *His Table*, thogh not to the Apoſtles argument.

Thogh therefor he cannot now (as in the Cup) oppoſe Name to Name, yet he doth Thing to Thing, Table to Table; and under that ſtile, payeth the Bread the ſame Juſtice, thogh not the ſame Deference, as he doth the Cup.

Look we now which way we will, we meet clear evidence; Direct, in the ſo careful caling each Element by its proper Name; and Collateral, in the no leſs careful Tranſplaceing them, ſuitably to the aſpect they had upon his Deſign; yet doing right to the Inſtitution and Tradition, by mentioning the Bread, as neceſſary to Theſe, thogh not to That.

IV. What

IV. WHat more can be Expected? yea, What more can be Desired? must we prove not only that here are the same Names, but the same Person too?

This is do'n, 8. 15, 16. *I speak as to the wise men; judge ye what I say.*

The cup of blessing which we bless, is it not the communion of the blood of Christ?

The bread which we break, is it not the communion of the body of Christ?

Can now any thing be plaine, could any Lawyer or Grammarian more clearly and properly have expressed, that the *same bread and cup* whose names he had thus translated from *Hebrew* to *Greek*, were by our Lord translated from the Jewish Tradition to his Own Institution? Are not Those the same with These?

I cannot pretend any stronger Proof, but I shall endeavor to Illustrate it by a Custom of our own, in our accademical Fests, hitherto unaccounted.

V. OUr predecessors have no less exactly translated the name of the Jewish cup into English, than hath the Apostle into Greek. What They caled [*Blessing the Table*] We call [*Saying Grace*] and This answereth That in Both senses, Praying or Praising, Imploring a Blessing upon the Meat before we eat, or returning Thanks for it after we have eaten. Our Grace-cup therefore, deriveth its Proper Name from St. *Pauls Cup of Blessing*, by exact translation of the word.

And this same Cup hath a Sirname, derived from the Same original by another Apostle. In *Acts* 20. we find the Primitive Churches met every *first day of the week to break bread.* And 1 *Cor.* 16. 1. Upon this day they made their contributions to the poor; so joining their Charity to the Lords Mystical Body, with their Honor to his Natural; which St. *Jude* so highly approveth, as to denominat

thoſe meetings [*Feſts of charity*] whence our Anceſtors have given this Grace-cup its Surname, the *Cup of Charity*, as uſed in thoſe Feſts of Charity. I wiſh they had be'n as careful to preſerve the ſignificance, as the ceremony and the duble name.

But if from Theſe we may learn That, we find Characters legible enogh to inform us: The Cup of Bleſſing and our Grace-cup have Both the ſame Name, the ſame Mater, the ſame Circumſtances; after Grace, after Waſhing, in ſuch order that not one of the Gueſts can be paſt by; It's the Laſt action before riſing, requireth the ſame Number, three at leaſt.

We find that however the remoter Churches met the *Firſt day of the week to break bread*, yet *the Apoſtles at Jeruſalem* did it *daily*; and Religios Fraternities think themſelves obliged, rather to take their paterns from the Apoſtolic College, than the Græcian Churches; as our Church requireth more conſtancy in Collegiate and Cathedral Fraternities, than Parochial.

When the Governors of the Church, upon urgent neneſſity, changed the Seaſon for the people, who were not to be truſted after Supper; they recompenced the thus injured Seaſon, with a ſuccedaneos Sacrament in the Grace-cup, as the Jews did their unattended Temple, with a ſuccedaneos Sacrifice in the Tradition.

The concurrence of two ſuch Names, evidently derived from the ſame Cup, no leſs remarkable, than that of all other circumſtances, dubleth the evidence.

All this may well juſtify a challenge to the gainſayer, either to accept of This, or produce a better: Yea perhaps it might be urged, that we cannot avoid, but that we muſt own either the *cup of the Lord*, or *the cup of divels*, there being no other imaginable Original for the unaccountable Grace-cup.

Yet as I will not diſparage the Table in our Chappel, by equaling it with That in our Hall; ſo neither will I my better

better Evidences, by leveling them with a mere Conjecture, how ever Probable.

I therefor take it, not as we may ſuppoſe it delivered down by our Anceſtors, but as it is ſtill practiſed among our Selvs: not as a Proof of a pios cuſtom in the Churches of Chriſt, but as an Illuſtration of his Own meaning.

Suppoſe we then, that our Lord ſhould again viſit the Earth, convene a Council truly General, make a publik Feſt, declare his great ſatisfaction in the Opportunity; and then, in its proper Seaſon, and with all due Circumſtances, take the Grace-cup and deliver it about, with the ſame Words as he did that in his Inſtitution, ſaying, *This is*, &c. would we then doubt, but by the Particl *This*, he pointed at That Cup, ſo in his hand, under the long knowen character of a Grace-cup?

If This would not put us out of doubt, let us further ſuppoſe, that our Lords chief Secretary ſhould profeſs, that he had to him declared his meaning; and that this unexceptionable perſon, ſhould not only deſcribe the Grace-cup by its proper characters, but even it by its proper name, and in plain words tell us, that the *Grace-cup which we drink, is the Communion of the blood of Chriſt*: Would any one now doubt, but the Grace-cup, ſo Circumſtanced, and ſo Named, and ſo pointed at, muſt be the peculiar *cup of the Lord*, which muſt cary its old Conſtancy to a new Dignity?

If this amount not to Full Evidence, yet ſure we cannot deny it to be more then Half, and then the Civil Law will allow us to bring a Suppletory.

The Bread then, joineth its Evidence with this of the Cup. In our Lords Inſtitution it holdeth the ſame Place, as in the Jewiſh Tradition: In the Apoſtles Argument, by loſs of its Place, it is advanced in Power; for by its Depoſition ſo alloyed, it appeareth, that thogh the Apoſtles Argument were, yet was not our Lords Inſtitution, complete without it; for which there can be no other reaſon given, but this, that it was an equally Neceſſary part

of the Tradition, whence the whole Supper was derived.

Let us therefor carefully compare them: What Lineaments? what Feature? what Meen? what Motion is there in the Tradition that is not answered, both in our Lords Institution, and in each of the Apostles Arguments? What Family can shew a Son, so lively resembling both Father and Grandfather? what Artist a Picture more exactly representing the Original? what Wisdom less then that of *the wonderful Counsailer*, could have invented a Rite, more perfectly setting forth the Tradition it copieth, the Passion it commemorateth, the Benefits it exhibiteth, *&c.*

I do not upon all these Evidences crave your Sentence. There remain other necessary Enquiries to be made. We have rejected the Pasover, because it answered not the Apostles Argument, though it better did so our Lords Institution; we must bring them to the same Test, and if it agree not with every title, confess all our hopes vain, and labor lost.

VI. WHICH yet I am so secure against, that I cannot forbear to anticipate the Observation, That this notice must silence a multitude of trifling troublesom questions, concerning the definition and qualifications of a [*Sacrament.*]

For Both This and its Twin Sacrament, upon examination, confess themselvs nothing els, but *Jewish Traditions sublimed by our Lord to Evangelical Commands, requiring all Christians to wear them as badges of his service*: as we shall have another occasion more fully to discover.

And from this we may well take occasion to warn som too zelos persons, that they need examin, whether there be as good agreement between their own Spirits, and that of our Lord, as we have found between these two Cups.

The Jews were no less zelos of *Moses*'s Law, in opposition to the Gospel, than any Papist can be of his Superstition

ſtition, in oppoſition to Reformation: Our Lord as much aboliſhed Legal Ceremonies, as our Reformers did Popiſh; He as much declared againſt the Traditions of the Scribes, as our Church doth, or needeth to do, againſt Superfluos Ceremonies. Yet, behold! he was ſo far from refuſing their Cuſtoms, for This only reaſon, becauſe they were Theirs; that for This very reaſon, he choſe them.

He could (doubtleſs) have invented ſom other rite for Matriculating Diſciples, no leſs proper than that of Baptiſm; and ſom other, for Commemorating his death, than This of the Grace-cup; yet did not diſdain to borrow Both his Sacraments, from thoſe implacabl Enemies of his Perſon and Goſpel, while he aboliſhed all thoſe Divine Ordinances that prefigured Both: Leaving us an example ſo to ſhun what is prejudicial, as to retain what may be ſerviceabl, and make our adverſaries practice a reaſon not to Fly but Embrace it.

PART II.

Concerning the word 'ΟΣΑ'ΧΙΣ.

CHAP. I.

The Apoſtl's deſign, was not to aſſert Reverence to the Lords Supper.

I. *The Apoſtl's proper deſign firſt to be enquired into.*
II. *Three ſteps.* 1. *What might be the* Corinthians *caſe?*
III. 2. *What might becom the Apoſtl to do in ſuch a caſe?*
IV. 3. *How doth the Apoſtl's precedure agree with ſuch Supp. poſitions?*
1. *The former part very well agreeth with them.*
V. 2. *The later part neceſſarily requireth them, Proved*
1. *Negatively.*
He did not deſign to aſſert Reverence due to our Lords Supper, preciſely taken.
The ſubject of the Propoſition, ver. 26. *is not the Lords Supper, but This Bread and This Cup.*
The Predicate is utterly uſeles (and wors) toward ſuch a deſign.
VI. 2. *Poſitively, The Propoſition pointeth at ſom Determinate Bread and Cup.*
The Argument reduced to a Syllogiſm.

HAVING thus found our Key as Fit as Neceſſary, to unlock our Lords Inſtitution; we may with the better corage prove it upon the Apoſtl's Diſcours concerning it: Wherein, as there are More, and ſom of them croſs Wards, ſo if it anſwer them All, in All their turnings, we ſhall have ſo many the More Evidences that it is the tru one.

That

That we may work regularly, it will be neceſſary in the Firſt place, to Enter it in due manner, *i. e.* begin with a right underſtanding of the Apoſtles proper Deſign, whereto every word is to be ſerviceable: For it is no ſmall help to a travailer to know which way his journies end lies, and to caſt the Country accordingly.

His General deſign we cannot miſtake: Nothing can be plainer than This, that it is to convince the *Corinthians* of their guilt in profaning the *Lords Supper*: but the Medium whereby he proſecutes this charge, is both Generally and Groſly miſtaken: and ſince this is the Mother error, whence all our Neglects on One hand, and all our Earneſtneſs on the Other, and all our Diſputes on All hands proceed, it cannot be too plainly expoſed: and though it be troubleſom, yet muſt we crave the Reader to undergo a labor ſo neceſſary, that without it he cannot underſtand what the Apoſtle meaneth throughout his diſcourſe.

We too haſtily believe, that he endeavoreth to prove no more but this, that our Lords Perſon was concerned in all the abuſes of his Supper; taking it for granted, that they knew how his Supper was concerned in Thoſe Meetings which he reproved: Whereas the more we conſider it, the plainer we ſhall find, that his Direct and Immediate endeavor, is to prove the Later, ſuppoſing the Former as ſelf-evident, upon the firſt notice of our Lords Inſtitution.

So the caſe of the *Corinthians* toward the *Lords Supper*, was much like the Apoſtles Own toward the High Prieſt, Acts 23. 4, 5. *They that ſtood by, ſaid, Revileſt thou Gods high prieſt? Then ſaid* Paul, *I wiſt not, brethren, that he was the high prieſt: For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people*: He reproveth the *Corinthians*, as the By-ſtanders reproved Him. *Profane you the Lords Holy Supper?* And ſuppoſing them likewiſe to excuſe themſelves in the ſame manner, by ſaying, We wiſt not that it was the *Lords Holy Supper*, for we cannot but know, That muſt be cele-

celebrated with reverence; he argueth in such manner, as to convince them of what they seemed either not to Understand, or not to Own.

II. THE understanding of This will give us great light towards discovery of every step; and that this is true, we may the better perceve if we proceed by these Enquiries.

1. *Whether this might not be the* Corinthians *case?*

2. *What might become the Apostle to do in such a case?*

3. *How doth the Apostles procedure suit with such a Supposal?*

1. *This might very well be the* Corinthians *case.* For

1. Possibly they might suppose that our Lord pointed at the Bread, as Paschal, not as Festival, and consequently preferred not Every Fest, but only the Passover to this honor: and for This, there are appearances of reason not contemtibl. 1. He chose the Passover for the Season of his Institution, and embraced it with such expressions of Affection, as seemed Proper to That Particular solennity, saying, *With a desire have I desired to eat* (not this [Supper] but) *this* [*Passover.*] 2. This above All other Fests, best Prefigured his death while Future, and was therefor most fit to Commemorate it, when Past. 3. The Jews said of the Lamb, *This is the BODY of the Passover*; and our Lord seemeth to allude to it, saying: *This is my BODY.* 4. The Jews distributing the Paschal Cake, said, *THIS IS the Bread of affliction*, &c. and our Lord distributing the Bread, said, *THIS IS my Body*, &c. And at That time, having newly filled their minds with phrases proper to the Season, it is very probable that they might receve our Lords words in such a sens.

2. And probably, such an error might proceed from want of a proper form of Words, to accompany the celebration. One of the best Doctors our Church can bost of, authoriseth me to say, That such a Form of words (however

ever Useful) is not indispensibly Necessary: Our Lord enjoined none, and we find not that his Apostles either Practised or Taught their Disciples any: and it was prone for the *Corinthians* to slide into an error concerning That cup, which carried no Inscription to declare its contents.

Certainly from hence came that which *Tertullian* complains of in his days, That Fests of Charity were celebrated in the Church without the *Lords Supper*: and from hence came our loss of the meaning (which is the Soul) of our Grace-cup. And on the contrary, the Jews, with the Mater, retene also the meaning of their Tradition, because both the Bread and Cup are accompanied with such a Form of words as will not suffer it to be lost.

3. And possibly, they might look upon the Whole as a mere outward Performance: For knowing how little fondness our Lord had toward Such exercises, they might thence infer, that he left it in Their choice to Perform or Omit it, as Themselves should judge convenient: and their Partiality to their beloved riot, might incline them, both to Entertene such an opinion and Improve it. Our *Lords Supper* must strike some Aw into their unwilling minds, Commanding not only Sobriety, but Devotion: And how unwelcom such a check must be to the *Corinthian* humor, and consequently how willing they must be to free themselfs from it; if we know not already, we shall anon.

Thus far we have considered Probabilities, we come now to Certainty.

4. Whatever they Really believed, it is Certain they might Pretend, that they believed our *Lords Supper* unconcerned in Those Fests which the Apostle thus reproved: and the very Possibility of such a Pretence, no less required a confutation, than a Real profession of such a Belief: which requireth us to consider as our next step.

III. 2. *What*

III. *What might become the Apoſtle to do in ſuch a caſe?*

If it were but Poſſibl for them to believ ſo, Himſelf hath taught us that he ought to ſuppoſe they Did: For *Charity thinketh no evil*, but *hopeth All things, believeth All things*: Since therefor *This* was much better than *Knowingly* and *Willingly* to affront our Lord in his *Repreſentative*; This muſt in Charity be ſuppoſed.

And *Prudence* agreed with *Charity*, rather to ſeek out *Excuſes* for them, than to expoſe them to the *Uttermoſt*. He was to deal as Sweetly and Obligingly as poſſibl, ſo to endear Himſelf and the Goſpel to them, Praiſe them as much as poſſibly he might, Reprove them no more than Needs he muſt, and Excuſe them when he could not Juſtifie them.

And this as it ſweetened the Reproof in appearance; ſo did it more bitterly aggravate the Crime, if their own conſciences upbraided them, as uncapabl of ſuch an excuſe: Since the Guilt muſt needs be Great, which to the Reprover appeared Incredibl.

Not could any Inconvenience on the Other ſide diſſuade ſuch a procedure. This way he might meet with them at All turns: If they wer Really miſtaken, he might Rectifie their Judgments; if they wer not, he might Baffl their Pretences, and Both waies Reprove their Miſdemeanors; reſcuing our Lords Supper from Profanation, if they intended to celebrate it, and his Commands from Neglect if they intended it not, and Himſelf from any appearance either of Severity towards Them, or Coldneſs towards our Lords Supper.

IV. 3. *How doth his Procedure ſuit with ſuch Suppoſals?* If we carefully obſerve we find that the former part agreeth very well with them, and the later part will agree with no other.

That

That he deſigned to treat them as Kindly as poſſibl, we may ſee in his entrance upon This Chapter: *Now I praiſe you, brethren, that you remember me in all things, and keep the Ordinances as I delivered them unto you*: And again in his entrance upon this very Reproof, *verſ.* 17, *Now in This that I declare unto you, I praiſe you not, that you com together, not for the better, but for the worſ*: And again by his cloſe upon his deſcription of their miſcarriages, *verſ* 22. *What ſhall I ſay to you? Shall I praiſe you in This? I praiſe you not.* How *Unwillingly!* How *Gently*! and (if his thoughts wer like ours) how *Coldly*, doth he put in this calm exception againſt his late General *Praiſe*!

He had in a caſe far leſs ſcandalos, ſaid, *Now therefor there is utterly a falt among you*: And ſpeaking of thoſe *Diviſions*, which are here alſo objected, as the firſt inſtance of their unworthy *coming together*, ſaith, *I could not ſpeak unto you as unto Spiritual, but as unto Carnal.*

Yet here, when *Diviſions* of the *Rich* among Themſelves, and their joint contemts of the *Poor*; their Shiſmatical and Uncharitabl ſeparations, eating every *one his Own ſupper*, and deſtroying the very *Nature* of a *Communion*; and their *Intemperance* in Thoſe Suppers, affronting not only our Lords Doctrine, but his very Perſon; when ſuch abuſes of his very *Body and Bloud*, in his *Own Houſ*, in the face of his *Own Church*, cryed to his utmoſt zele and eloquence for a Reproof loud as the Crime; in ſo clamoros a provocation, what do we meet, but a cold Negative, much ſhort of *Eli's* (however condemned) reproof? Not ſo much as his [*This is no good report. You make the peopl to abhorr the table of the Lord*] but only, [*I praiſe you not.*]

We ſhall indeed hereafter find him lift up his now calm voice and loudly thunder both *Reproofs* and *Threats*, verſ 29. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.* But this, in conſequence of Conviction, which by That time he ſuppoſeth

poſeth his argument to have wrought in them: After which, if they ſhould Willingly and Knowingly profane *This Bread and This Cup*, now proved to be the Lords Body and Bloud; their Crime would be uncapable not only of Praiſe, but of Excuſe.

The Gentl language therefore that Uſhereth in the Argument, compared with the Severe, which Followeth it; doth more than intimate a ſuppoſal, that they knew not what they did; and therefor were firſt to be Convinced of their Error by good Evidence, and then Frighted with Threatnings, leſt they ſhould continu in the now *inexcuſabl wickedneſs*.

And we may (perhaps) yet better underſtand his judgment of their Diſeaſe, by the Medicine he uſeth for its Cure; which is no other, but a re-minding them of what he had before Declared to them, and they (perhaps) miſunderſtood in This ſubject, wherin he ſeemeth thus to beſpak them.

I am loth to believ you guilty of ſo horrid a contemt of our Lords Perſon, as to drink his very Bloud, in a manner ſo ſhameful, as looketh more like the mockery of a contumelios Jew, than the devotion of a faithful Diſciple: No, I rather impute this to your Forgetfulneſs or Miſunderſtanding, of what I declared unto you concerning this moſt holy Ordinance; which therfor I now repete to you.

Then doth he proceed to recite the whole Inſtitution, ſo Particularly, as at That time he might very well think Sufficient throghly to convince them, in what he Suppoſed, or would ſeem to Suppoſe them, Miſtaken.

I ſay it was at That time ſufficient. For it is moſt neceſſary that we diſtinguiſh between That time and Our own. The Tradition where on we ſuppoſe our Lords Supper founded, was Then not only in Memory, but in Practice. The Demonſtrative had its Object, not only Intelligibl, but Viſibl; they did not more plainly Hear the Word than See what it pointed at; and therfor our Lord might well

well think it ſuperfluos to expreſs How Often they wer to do *This in remembrance of himſelf*, ſince the Tradition, which That very Inſtitution commended, ſufficiently declared it.

[*Do This*] ſaid he, [*This*] which you ſee Me do; [*This*] which your Whole Nation in ſuch circumſtances conſtantly do in conformity to the Tradition: Do [*This*] with the ſame Matter, *Bread and Wine*; In the ſame Order, *Firſt Bread*, and *Then Wine*; at the ſame Seaſon, *After Supper*; and (is it not equally plain?) with the ſame Frequency, when *Three or More* feſt together.

This meſure of Frequency might our Lord well ſuppoſe at *That time*, in *Thoſe circumſtances* ſufficiently plain, by that known rule, *Exceptio firmat legem in non exceptis.*

But it ſeems the Diſciples wer either leſs Able, or leſs Willing to underſtand, than He had reaſon to expect: And how the *Corinthians* might miſtake, we have made not improbable conjectures. The Apoſtl therefor, to Clear what now appeared to Need it, telleth them plainly, that what our Lord at the time of inſtitution did Not Expreſs, he had ſince Reveled to be his meaning, *viz.* That *as often as* they drank *That Cup*, which he then conſecrated *after Supper*, they muſt do it *in remembrance of himſelf.* Since therfor they cloſed (or ought to cloſe) All their feſts with the Same Cup, his Bloud was concerned in them All.

WHAT fairer account can poſſibly be deſired of this Former part of the Apoſtles Proceſs? Of the Lenity of his Reproof, of his Method in convincing them, firſt of their Error, and then of their Gvilt? Of his Reciteing the Lords inſtitution, ſo to vindicate his Supper from Cheapneſs, of his inſerting the omitted ὁσάκις, ſo to aſſert the Intereſt that his Supper had in Their publick meetings, and of his authorizing this inſertion, ſo to avoid the objection that might be raiſed from our Saviors not uſeing it, proved by the joint teſtimony of the three Evangeliſts.

WHAT

WHAT need the Apoſtl do More, than baffle All their Pretences, and rectifie All their Miſtakes? and what could he do Leſs, than prevent that moſt obvios Evaſion, whereby they might have pleaded for Theſe Meetings, as unconcerned in the Lords Supper?

If any one of a contrary judgment can give a fairer account of this Former part of the Apoſtl's diſcourſ, he will do a Great work, but he will have a Greater yet to do: For the Later part, wherein the Apoſtl draweth his Inferences, will not only Offer this as the Faireſt, but Urge it as the Only ſens of his argument.

V. LET us now therefor carefully examin HOW and WHAT he bildeth upon his ſo ſolen recital of our Lords Inſtitution.

He beginneth his deductions at the 26th *verſe*, wherein he reſumeth the Laſt as the moſt Important clauſe, laying it down as the Sum of our Lords mind in his Inſtitution, and the Foundation of all his own intended Inferences therefrom, that *As often as ye eat this Bread, and drink this Cup, ye ſhew forth our Lords death.*

By This Propoſition therefor muſt we meſur his Deſign: by This muſt we enquire, whether he intended merely to prove, that *Reverence is due to the Lords Supper* (as is generally ſuppoſed) or whether he mean to prove, that *Some determinate Bread and Cup, was conſecrate by our Lord to his Supper.*

In This Inquiry we ſhall proceed, 1. *Negatively*, ſhewing that the Former cannot be his meaning. 2. Poſitively, ſhewing that the Later muſt be ſo.

1. The FORMER cannot be: This will appear whether we conſider the Subject or the Prædicate of the Propoſition.

1. The SUBJECT of the Propoſition, is not [*the Lords Supper*] but [*This Bread and This Cup*] and therefor what-

whatever the Prædicate brings, muſt not belong to That but to Theſe.

That the Lords Supper, preciſely and formally conſidered, is not the true ſubject of the Propoſition, is plain, both by the expreſs words that have not a ſyllabl of it, and by plain reaſon, which requireth it to differ from the Prædicate: For if the Subject differ from the Prædicate only in Syllables, not in ſenſe; the Propoſition will be no better than a tautology, a mere repetition of the ſame thing in other words.

It is true, the *Lords Supper* is concerned in the Propoſition, but Mediatly, becauſe of its intimate relation to *This Bread and This Cup*, which for its ſake, are advanced above All other of the kind; conſecrated firſt to the *Lords Supper*, and thereby to his *Body and Blood*.

And This is ſo much the more conſiderable: becauſe, if the Apoſtle had no other deſign, but only to aſſert the dignity of our *Lords Supper*, he ought in all reaſon to have inſiſted upon the very Phraſe, which would go far in his way.

For the very *Name of the Lord* challengeth Reverence: the very Sound is an Argument, it carrieth Authority and Commandeth Aw into the hearts of the hearers: whereas on the contrary [*Bread and Wine*] in their natural State, are but poor beggarly creatures, ſervants of our Appetites at beſt, and too often of our Corruptions, and need a Law to defend them from our abuſes.

Now that our Apoſtle ſhould have No other Deſign, but to aſſert the dignity of our [*Lords Supper*,] yet deſert that ſtile which would Strengthen his Argument, and take up another that would Weaken it; is ſo much the more unreaſonable, becauſe he had uſed That more potent ſtile in his charge, *ver.*20. and thereby obliged himſelf to inforce it: So that he muſt now deſert, not only the Reaſon of his Argument, but the very Subject of his Charge; if he had no other deſign in This Propoſition, but to prove that

that our [*Lords Supper*] ought not to be treated as he complained.

2. The PRÆDICATE of This Propoſition is utterly uſeleſs, or worſe, to ſuch a deſign.

The Argument would run more Clearly, more Briefly, and more Conveniently, Without the Propoſition than With it. For the Inſtitution having ſtiled this *Suppor of the Lord* his [BODY and BLOOD] the Inference is moſt Natural and Cogent, therefore *whoever celebrateth the* [*Lords Supper*] *unworthily, is guilty of his* [*Body and Blood.*]

So this whole 26th *verſe* will at beſt be but impertinently troubleſom, good for nothing but to amuſe our thoughts, confound our minds, and cloud the light of the Argument.

Yea, the very Phraſe of the Prædicate will conſpire with That of the Subject, not only to Darken the Argument, but to Weaken it. For to declare it our [*Lords Body and Blood*] muſt needs command our aw more, than to ſay it [*ſetteth forth his death*] ſo that the interpoſition of This meaner office, between our Lords Inſtitution and his own next Inference in *verſe* 27. in Both whereof That higher one is given it, can ſerv to no other effect, but to eclipſe the Light, and intercept the Influence, which otherwiſe would ſtream more powerfully and directly from the One to the Other.

In a word; let the Otherwiſe minded ſhew what Neceſſity, yea, what Uſe this 26th *verſe* ſerveth; what Light, or what Strength it miniſtreth to the Diſcourſe: otherwiſe they muſt needs, either ſuppoſe the Apoſtle to talk impertinently, or accept of That ſervice which his words offer; which what it is will yet forther appear.

VI. POSITIVELY therefor: This Propoſition pointeth at ſome *Determinate Bread and Cup*, declaring, that Whoever eateth *That determinate Bread*, and drinketh

That determinate Cup, doth Thereby *shew forth the Lords death.*

And now the lately disputed Particle [THIS] is no Less, perhaps More considerable in the Apostl's mouth, than we found it in our Lord's: For the sake of This Demonstrative did he so solenly recite the Institution, and resume That as the most important clause therein: From This doth he derive All his Argument, and to This doth he pay All his Service.

He observeth to what honor our Lord advanceth the *Bread and Cup*, From His hand doth he take them, cloaths them with the important Demonstrative as the Robe royal, rendring them conspicuously honorable in the beholders eyes, Crowns them with the potent δεῖξις, as giving them power to prescribe mesures to our obedience, leads them in pomp, and proclaims before them, THIS *is the Bread*, and THIS *the cup which the Lord deligheth to honor*: THIS Bread and THIS Cup hath he commissioned to *shew forth his death*: THIS Bread and THIS Cup, are the *Supper of the Lord*; and therefor whoever *eateth THIS Bread, and drinketh THIS Cup of the Lord unworthily, is guilty of the Body and Blood of the Lord.*

The Process is Pompos, yet withal it is Elegant: he so inculcateth the important particl, as to favor your ears: he so indeavoreth to satisfy, as not to surfeit you with nauseos repetitions: and therefore having so shewed it, as abundantly to fill you with his meaning, he withdraweth by degrees, still varying the phrase, yet so, as still to preserv the influence, even when he quitteth the sound of the Demonstrative.

That you may see both his Art and Care, I shall set down his very words.

Ver. 25. ——Τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε εἰς τὴν ἐμὴν τὰ μνησιν.

26. Ὁσάκις γὰρ ἐσθίητε [τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε

τοῦτο] πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἂν ἔλθῃ.

27. Ὥστε ὃς ἂν ἐσθίῃ [τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου] ἀνάξιως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ κυρίου.

28. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ [τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου] πινήτω.

29. Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως——

In *verse* 26. he giveth the Bread honors before denied it; Equaleth it with the Cup, honoreth it with the same Emphatical Article, and the same potent ὁράκις, neither of which was given it in the Institution: The reason will anon be plain; he now describeth the complete Supper, wherein the Bread is no less necessary than the Cup, thogh not equally honored with it in the Institution, as we shall see (and understand why) anon.

In *verse* 27. He keepeth the same stile for the Bread, but varieth it in the Cup; saith not now [*THIS cup*] but [*The cup of the Lord.*] And here we must pause, lest we seem to contradict truth: for I said but now, that the Apostl mentioneth not [*the Lords Supper*] whereas here he stileth the Cup [*the cup of the Lord.*]

But what I said but now, I spoke of the 26th *verse*, wherein he cut out work for his whole following process. Again, in this very *verse* 27. it is yoked with [*This Bread*] and being thus secured from any danger of mistake, might safely be clothed with That larger title, more suitable for It than for the Bread; because it doth not only Represent his Blood, as the Bread doth his Body, but Prescribe the frequency of celebration, which the Bread doth Not.

In *verse* 28. The Demonstrative is laid aside: and in the 29th, not only the Demonstrative, but the very Subject. In both, a manifest Ellipsis, easily and necessarily supplied: since we cannot apprehend the Action of Eating

and Drinking, without the Bread and Cup, nor any other Bread and Cup but only THIS, so earnestly inculcated in the same breath.

And now that I may bring the whole Argument to a closer vieu, I shall from a disjointed examination of its scattered parts, proceed to a reduction of All to Logik form, in a Syllogism of the most perfect mode.

Bar- *As often as you shew forth the Lords death unworthily, you are guilty of his Body and Blood.*
ba- *As often as you eat This Bread and drink This Cup, you shew forth the Lords death.*
ra *As often as you eat This Bread and drink this Cup unworthily, you are guilty of his Body and Blood.*

Of this Syllogism the Assumtion is set forth, αὐτολέξει, *verse* 26.

The Conclusion thence inferred, *verse* 27.

But the Proposition (which is generally look'd upon as the adæquate design) the Apostle no otherwise proveth, but by reciting the Institution, which abundantly declareth the relation between the *Lords Supper*, and *his Body and Blood.*

Since therefor it was necessary for him to convince them, that the *Lords Supper* was concerned in All their meetings, but not at all, that the *Lords Body and Blood* were Represented in his Supper; since accordingly, he payeth All his service to [This Bread and This Cup] which was used in all their Meetings, but None at all to the [Lords Supper] otherwise then by consequence therefrom: Since the whole 26th *verse* must be utterly Impertinent, and worse, if it pretend only to assert the dignity of the [Lords Supper] but most Cogent, if it intend to assert that of [This Bread and This Cup] since One way, he shall prove a truth, whose importance Deserved his service, and whose

Doubt-

Doubtfulneſs Needed it; and the Other way one, who's Self-evidence ſuperſeded any Proof; one might think the choice between them not very doubtful.

Yet, ar we all this while no farther than the Entry: For the very Life of the Argument is laid up in a Clauſe, purpoſely inſerted in the Cloſe of our *Lords Inſtitution*, and reſumed in the Head of his Own diſcourſe, as the ſtrength of the whole; yet ſo miſerably miſtaken, that it is made the only Enemy to the Apoſtl's direct deſign; Diſpenſing with the Conſtancy, which he ſo induſtriouſly laboreth to prove Indiſpenſibl.

CHAP.

CHAP. II.

Concerning the Clause [AS OFTEN AS.]

I. The unhappiness of this Clause. II. The true sens of the words measured by parallel precepts. III. Serviceable remarks. 1. With what care the Apostl recordeth this Claus. IV. 2. With partiality he treateth the Cup. V. The justice he doth the bread, joining it with the cup in his dedeductions. VI. The Conclusion, with an Objection answered.

HOW unhappy our *Lords Supper* hath be'n in All the means he used to indear it, we have already noted. He chose the Last night, because the words of dying friends most forcibly affect the survivors: and the horrors of the Tragical time dashed it out of the Apostl's thoghts. He then made a contrary opportunity, and by a Supper purposely contrived, evidenced his care of This memorial of his Death, equal to that of evidencing his Resurrection: And then, Joy and Wonder hindred them more from heeding This, than from believing That: Nor did Any other means prevail, till the Holy Ghost broght it to their understandings.

But their Disciples had not the same mesur of This Spirit. The *Corinthians* either mistook or soon forgot; and St. *Paul* found it highly necessary not only to Remind them of their duty, but further to Explain it.

And This very Explication suffers as much from the mistakes of Interpreters, as did the Holy Supper it self, from the profaneness of the *Corinthians*.

For St. *Paul* did no more intend to discorage our Obedience to our Lords Command, than did our Lord himself, to encourage Their profaneness in the Performance.

Yet

Yet in his Own words do we take refuge from his Reproofs, as if he had taught us to place All our ſafety from Unworthineſs, in keeping diſtance from Obedience.

That we ſhould run from One extreme to a Contrary, thogh it be a great Error, is no great Wonder; thogh nothing be more Condemned, yet nothing is more frequently practiſed.

But that Thoſe very words, whereby he indeavored to Prevent the Error, ſhould be made to Serv it; That he ſhould uſe his utmoſt care to prove Conſtancy indiſpenſibl, and we ſhould take his words for a Diſpenſation from it: is the Singular unhappineſs of This Only clauſe, perverted thereby to an utter Defaiſance of our Lords Command, and an utter Defait of his Own Deſign.

We ſhall therefor indevor to reſtore the Words to their due power.

Firſt, by ſhewing what muſt needs be their true meaning: And Secundly, by expoſing the Abſurdities of That, which is vulgarly impoſed upon them.

II. FIRST, we are to enquire into the true ſenſe of this Clauſe [*As often as,*] And to this end we need not look back upon what we have ſeen in the word [THIS] For, This Clauſ no leſs peremtorily requireth a certain Standard, than That Demonſtrative doth a certain Object: And the Apoſtle plainly joineth them together in the ſame power, as the dubl hinge whereon his whole Argument turneth.

Theſe doth he jointly reſume as the ſum of our Lords inſtirution; Theſe doth he *faſten as a nail in a ſure place*, and upon Theſe doth he hang that chain of Conſequences, whereby he convinceth his *Corinthians* of their crime, and diſcovereth the Need and Way to avoid it.

Let us firſt vieu the import of the Words, and Then his care concerning them.

This ὁσάκις is plainly *Relative*: it imports Equality in point

point of Frequency, and requireth that the new Relative ſhould conform it ſelf to the meſur of a Former Correlate.

Now it is plain, that whoever is obliged to make One thing Equal to Another, muſt certainly know the meſur of That Other, which he is to conform to. No Town can ſhew a Standard made of Air or Water, but of Wood or Metal, whoſe firm ſubſtance having a ſtable bigneſs of its own, may certainly determin the Quantity of what is to be meſured by it.

The Apoſtl is very careful to prove and inculcate, that [*Eating THIS bread and drinking THIS cup*] is the ſtable Standard whereby we muſt meſure our Frequency in the *Lords Supper*: It muſt therefor be neceſſary, that it ſelf muſt have its Determined Frequency, fixed by ſom prævios Law or Cuſtom certainly foreknown, and thereby capable to give meſures to any Other performance.

If therefor [*THIS bread and THIS cup*] be (as I hope I have proved) a *Singular bread and cup*, uſed at Certain Determinate times, then have we the Standard whereby we muſt meſure our Frequency in the *Lords Supper*: And again, if we are obliged to do This [*As often as*] That; then muſt we underſtand how often we muſt Do That. So the Relation is perfect and reciprocal. Our obligation to celebrate the *Lords Supper* [*As often as we Eat THIS*, &c.] ſuppoſeth it certain [*how often*] we eat it: And the Certainty of difference between *THIS and Other bread and wine*, determineth how often we are to uſe Them in the *Lords Supper*.

Thus will our Lords mind in This Inſtitution, be as plain as in Any other Practical Precept; The Apoſtles Argument as convincing as Any in All his Epiſtles; And our Lord's ſtile, conformable to that of All mankind, and that which himſelf frequently uſed, when moſt deſiros to be underſtood by the meaneſt.

When u faſteſt (ſaith he) *anoint thy head and waſh thy face*:

face: when thou giveſt thine alms, let not thy left hand know what thy right hand doth: When ye Pray, ſay Our Father, &c. Had theſe exerciſes no other Foundation, but the precarioſly ſuppoſed Will of the performer; and That too, undrawn by any preceding motive: Had they never before be'n heard of in the World (as is ſuppoſed of *This bread and This cup*) what would ſuch a groundleſs Precept have ſignified? Who wold thereby have be'n induced to undergo the penance of Faſting, the coſt of Alms-doing, or the labor of Prayer? Or what Obligation had there be'n broken by the neglect?

Whereas now, that theſe Precepts did not Create New performances, but Reform Old ones; ſince, before our Lord had opened his lips concerning them, his Diſciples very well knew how frequently Thoſe exerciſes were performed, it muſt be needleſs to tell them what they knew already; but he muſt be ſuppoſed to imply it in what he bilt upon it.

And if we may paraphraſe his words, we may thus do it: *You often Faſt, and give Alms, and Pray, and ye do well in it: I give you no new command concerning the Subſtance or Quantity of thoſe good exerciſes; go on to do as much as you have formerly do'n; but I caution you concerning the Manner, that* as often *as you do them, you do them ſincerely without any miſture of Hypocriſie.*

The language is the very ſame here, and ſo ar all materials; A practice preſuppoſed, and left to its former meſures, a new Precept concerning a change of manner, and This meſured in point of frequency by the foreknown Standard: Our Lord's and the Apoſtl's meanings, as clear at That time, as the ſuppoſed practice (they both refer to) was common. I ſay [At That time] and inſiſt upon it, as neceſſary both for Juſtification of the Scriptur, and Satisfaction of our Own Conſciences, that we muſt redeem That time, that therewith we may retrive the Only proper light, whereby we may diſcover both

our

our Lord's and Apoſtl's meaning.

And thogh we might now ſuperſede any further proof, ſince our Lord himſelf may be pleaded the beſt Interpreter of his own Language, frequently uſed upon like occaſions; yet becauſe another and more acceptabl ſens (ſhall I call it) hath gotten poſſeſſion of Moſt, if not of All minds: I ſhall further obſerv,

1. *With what care the Apoſtle Recordeth theſe words.*
2. *With what partiality he applieth them to the cup, and with what ſuitable partiality he honoreth the cup for their ſake.*
3. *With what care he righteth the bread, by giving it equal power with the cup in his own deductions.*

III. 1. IT is very obſervable with what care the Apoſtle Recordeth this clauſe. None of the Evangeliſts mention it, and it is probable our Lord uſed it not in his Inſtitution; and therefor the Apoſtle is careful ſo to Inſert it, as withal to Authoriſe it, ſaying expreſly, That *he received it of the Lord.* This is very conſiderable, and therefor we ſhall obſerv,

1. This Apoſtle was our Lords Diſciple, after another rate than were the reſt: He enjoyed not (as They did) an intimate converſation with him upon Earth, but was abundantly recompenſed with Revelations from Heaven.

St. *Luke* (indeed) is very ſparing (as became an abridger) in recording ſuch Revelations: he mentions only That which converted him, and a very few others, relating to ſom of his journies: Yet in recital of his ſpeech to King *Agrippa*, he plainly intimateth a larger diſcourſe even in That Firſt Viſion, than himſelf had expreſſed; and particularly, that our Lord promiſed to make That an earneſt of More, and Thoſe more inſtructive: *I have* (ſaid he) *appeared unto thee for This purpoſe, to make thee a Miniſter and a Witneſs both of theſe things which thou haſt ſeen, and of Theſe things wherein I will appear unto thee.*

Which

Which After-appearances were Such and so Many, that he declareth himself in danger of being puffed up by them.

2. What he declareth himself to *have receved of the Lord*, must needs be This considerable *point*.

All the rest were openly delivered at the Institution, to the whole College of Apostles; from Them he might have receved them, and to their Testimony he might have appeled, if his truth had be'n questioned.

But concerning These important words, they must All have joined their testimony Against him, if the Evangelists did not join in a strange omission, neglecting to reporr such a considerable clause.

As therefor our Lord by a very intelligible Ellipsis, left these words unspoken, because needless at the time of his Institution; so doth the Apostle now by another Ellipsis, omit the distinction which we are supposed to understand, between This clause which he inserted, as receved of the Lord by a posthum explication, and the rest, which All the other Apostles receved without it, at his Last Supper.

3. These words alone he immediatly resumeth, and inforceth as his principal Evidence, for all his deductions thence inferred.

Since this is the Basis of All, it ought to be firmly setled, and he needed our Lords authority for This only.

4. This Authority evidenceth not Only the Truth, but the Importance of what was thus delivered.

These words of deference [*What I have receved*] are never paid but to Truths of the first rate.

In the fundamental Article of the Resurrection, 1 *Cor.* 15.1,&c. when he had honored it with the most illustrios titles, *The Gospel, That whereby we are to be saved*, &c. he addeth This also: *I have delivered* (saith he) [*that which I also receved*] but expresseth not from whom; since the *cloud of witnesses* was apparent.

When

When he would confirm the truth of the whole Gospel, and exalt its dignity to the higheſt, he ſpeaketh in the preſent ſtile, *Gal.* 1. 11. *I received it not of man, neither was I taught it, but by Revelation of Jeſus Chriſt.*

And ſince the Stile is the ſame, the Conſequence muſt be the ſame, Here as There: *If I, or an Angel from Heaven, teach any other doctrin than what you have received, let him be accurſed.*

When our Lord himſelf hath ſo reveled his mind, All the inhabitants of Earth and Heaven ſhould they combine, are nether to be believed againſt the Revelation, nor obeyed againſt the Command.

And to what purpoſe ſuch a Revelation, and ſuch a Vouching? If Theſe words do not Streighten the obligation, they will be but Impertinent; if they Slacken it, they will be Worſe. They can no other way anſwer the Care beſtowed upon them, but by inforcing conſtancy in the performance.

IV. 2. MY next Obſervation is, the Partiality wherewith the Apoſtle treateth the Cup, which alone is honored with theſe conſiderable words. Somthing of This Partiality we have already obſerved in his Argument againſt the Cup of Devils, which added to what we are now conſidering, will duble the weight.

Deſcribing the Inſtitution, he giveth the Bread its due Place, but as cold a Treat as poſſible. Affordeth it not ſo much as the common articl, but without welt or gard, ſpeaketh in the ſlighteſt manner, τὸν ἄρτον; and deſcribeth our Lord as equally ſlighting it, not ſtiling it τοῦτο ἐστὶ τὸ, but Indefinitely τοῦτο: much leſs giving it the power to meſur the performance.

But coming to the Cup, *ver.* 25. He uſeth it with much more deference himſelf, and reporteth our Lord to have uſed the ſame Partiality. He ſaith (indeed) that our Lord took the Cup ὡσαύτως: But the Equality muſt relate to the

the Tradition which it equally honored, not to the Circumstances wherewith it self was honored, not in Like, but in Higher manner.

1. He expresseth the exact Season [*After Supper*] and This in exact conformity to the Jewish stile, which useth to fix a character of emphasis upon the Cup After Supper: As we find most properly to our purpose, *Berach.* cap. 7. ver. 6. *Wine is broght to them in the midl of the meal, they bless severally every one by himself*: לאחר המזון *For That After meal, one blesseth for them all.* Where that prefix ל payeth deference the Wine After Supper as to Wine of note. But this is not payed to Bread, because none but the Paschal Cake was distributed After Supper; and had our Apostle spoken of That in the same stile, he had intimated that which he endeavoreth to confute, *viz.* that our *Lords Supper* was successor to the Passover.

2. He honoreth it with an emphatical Article, τὸ ποτήριον.

3. Then he describeth our Lords partiality, who did not speak of it as of the Bread, with a simpl τοῦτο, but more emphatically, τοῦτο τὸ ποτήριον.

4. Nor Indefinitely [*This is my blood*;] as of the Bread [*This is my body*] but with an Explication, fixing his meaning [*This is the New Testament in my blood.*]

5. And above All; the important ἐσάκις is industriosly put upon the Cup, and denied to the Bread.

Let us now reflect.

He First reciteth the consecration of the Bread: and he could no otherwise: matter of fact obliged him to it, as appeareth by the uniform testimony of all the Evangelists which spake any thing of it. Yet he prefaceth the consecration of the Cup with the note of conformity [*In like manner also.*]

In which form of speaking, it is Not unusual to omit in reciting the later, what had be'n expressed in the former; the very phrase excusing, because manifesting the Ellipsis, used

used merely to avoid the tediousness of repetition.

But it is contrary both to Reason and Practice, that any thing should be omitted in the Former, and understood in the Later; and therein expressed by such a conforming Phrase, when This cannot find in That any likeness.

What the Reason of this strange method is, we shall the better discover, if we observ Another care which seemeth to cross This.

He is very punctual in reciting the difference of Time, between the consecration of the One and the Other. Our Lord took the Bread [*when he had given thanks*] and the Cup [*when he had supped.*]

His Argument wold have go'n more Smoothly, thogh not so Strongly, if in the common way of speaking he had made the later every way like the former. But how could he avoid this cross?

Should he give the Cup the precedence? he must then misreport matter of Fact.

Should he then apply these mesuring words to the Bread, that he might speak of the Cup in like manner also? He must then have confounded his Own argument: For the mesuring clause must have signified either too much or too little: too little, if this should point at the Paschal Bread; too much, if to the Ordinary.

For since, of All Fests, the Passover was most prefigurative of our *Lords Death*, and he delivered the Bread with such a form of words, as manifestly alluded to the *Paschal cake*; if to such peculiar suitableness with That Season, and That Form, he had added These words also; Would not the Demonstrative have pointed to the Bread, as Paschal? and consequently, would not these words have required us to mesure our performance of the Lords Command, by that of God to *Moses*? And would not this have cleared the *Corinthians* from any profanation of his Supper, except only in the *Easter* Communion?

But if these words had be'n applied to the Bread, as blessed

bleſſed Before Supper, then muſt they have ſignified too much: For they would have comprehended, not only every Feſt, but every Private meal. They would not be a Rubrike for Publik worſhip in the Church, but Advice for Private manners at home, they would neither require Feſt nor Communion, nor diſtinguiſh the Church of God from the meaneſt Parlor.

Poſſibly to Prevent, certainly to Remove both ſides of miſtake, and to convince the *Corinthians* of their obligation, to cloſe neither All their Private, nor Only their Paſchal, but All and Only their Feſtival Suppers with our Lords: he So deſcribeth the Inſtitution, that it appeareth probable, that our Lord diſtributed the Bread at the Beginning, and more ſo, that he did it before the *End of Supper*; but manifeſt, that the Cup he delivered at its proper time: And ſince the Cup was the Adæquate character of a Feſt, to the Cup only muſt the power be given, which theſe words import.

Let Any one giv Any other tolerabl account why the Apoſtl ſhould thus deprive the Firſt-born of the Bleſſing which naturally belongs to it, and I muſt confeſs my ſelf to have loſt a great evidence of the Relation between our Lords Inſtitution, and the Tradition whence I endevor to prove it derived.

There are too many who have need to conſider another honor to which our Lord preferred the Cup above the Bread. He ſaid not, Eat ye [*All*] *but ſaid, Drink ye* [*All*] *of this: Whether This difference wer occaſioned by* Judas's *Preſence when That was diſtributed, and his Abſence when this was ſo, is not ſo plain as it is, that it falleth very croſs to the Laws of That Infallible Church, which denying the people the Cup, takes away the better half of our Lords Supper, and the Whole of the Apoſtl's Argument, which cannot out-live this loſs, but would not have be'n wounded ſo mortally by That of the Bread.*

MY

V. 3. MY laſt remark is, that in the Deductions which which himſelf draweth from our Lords purpoſly recited Inſtitution, he payeth to the Bread joint honor with the Cup, which he had denied it for no other reaſon, but only for its unſerviceableneſs to his Argument.

Thoſe Deductions ar uſhered with *ver.* 26. *For as often as ye eat this bread and drink this cup, ye ſhew forth the Lords death till he come.*

1. Here we ſee he applieth Theſe relative words to Both elements, whereas in recital of our Lords Inſtitution, he had not at all applied them to the Bread: And this, contrary to that know'n rule, which forbids the *Concluſion to infer more than was conteined in the Premiſes.*

Hereof what other account can there be given, or what better deſired, than the Tradition offereth? In the former *verſe* he was to ſtate our Lords mind reveled to himſelf, concerning Frequency: And thereof the Cup was the only Standard, becauſe That alone diſtinguiſhed Feſtival Suppers from Common: But in This he is to deſcribe the Supper it ſelf, wherein the Bread hath right, not only to be joined with it, but to be preferred before it.

Had he now excluded the Bread, he muſt have intimated concerning It, what ſom, without any ſuch color, declare concerning the Cup; that it were needleſs, becauſe the Supper were complete without it: But by this care, he preventeth any ſuch concept.

2. He addeth another Claus, not mentioned in the Inſtitution [*'till he com*] thereby either to obviate an evaſion in point of Duration, if poſſibly the *Corinthians* might pretend to ſhift from his reproofs, by ſuppoſing the Obligation worn out; or to ſtrengthen the command, by ſhewing how great eſteem our Lord had for it, as extending it to all times future as well as preſent.

3. But the moſt remarkible is this, that the Imperative is changed to the Indicative: A change ſo Conſiderable, and otherwiſe ſo unaccountable, that our glorios Dr. *Hammond*

mand thinketh it not to be made. The Greek is indifferent to both; but in the Imperative there appeared a grain of ſenſe, and none at all in the Indicative.

For if in the Subject of the Indicative propoſition, we ſee no other difference between This Bread and Cup, and and any Other Bread and Cup, but what our own actual Conſecration hath advanced it to; if this ſtile be only a Periphraſe of the *Lords Supper*, differing therefrom only in Syllables, then will the Propoſition tell us no news at all: Every child will without its help underſtand, that *as often as we eat* This bread and drink This cup (upon no other reaſon but this, that we may thereby *ſhew forth our Lords death*) *we ſhew forth our Lords death*. And that the Apoſtl ſhould ſo carefully bring a candl to ſhew us the Sun, ſeemed no way probable to our learned Doctor.

But if the ἀναγίνεσθε be read Imperatively, not [*ye do*] but [*do ye*] then may there be ſo much of reaſon in the Precept, as there is of poſſibility to do otherwiſe. For look how much danger there is, that we may do this without *ſhewing forth our Lords death*, juſt ſo much need there is of Caution, and juſt ſo much reaſon will there be in the Command, which hath no other uſe but to prevent ſuch danger: whereas in the Indicative, as there can be no poſſibility of error (ſince the very naming of the Subject makes the Prædicate ſelf-evident) ſo can there be no reaſon for the Propoſition.

Yet all this while, if there be Any at all, there can be but a very ſmall difference: for the Performance containeth the End, almoſt as neceſſarily as the Subject doth the Prædicate: it is almoſt as hard to *do this* without *ſhewing forth our Lords death*, as it is to doubt whether we ought to do it or no: And all that can be gotten by the change is this, that upon ſuppoſition of the Reverence which every one will certainly pay our Lords Perſon; the command enjoiping an action in remembrance of our Lords death, will by conſequence mind them of doing it with ſuch Intentions:

But be the gain litle or great, we muſt quit it: becauſe the word FOR which uſhereth the declaration, neceſſarily requireth the *Indicative mode.*

Had it be'n an Illative [*wherefor* or *therefor*] the ἀναγκάλλετη had be'n indifferent to the other mode. [*Therefor do ye*] had be'n all as proper as [*Therefor ye do.*] But the Cauſal FOR will by no means indure any other than an *Indicative*: Its proper office is to confirm our Belief, or inſtruct our Underſtanding, not to command our Will: No Author ever ſpeaks ſo, nor will our Ears indure ſuch an incongruos ſound; ſo that our excellent Doctor muſt loſe on one hand, whatever he may ſeem to gain on the other, and he will reap but ſmall thank from the Apoſtle, by delivering him from a ſuppoſed Solæciſm in Logik, and caſting him upon a real one in Grammar.

I ſay it is but a *ſuppoſed Solæciſm in Logik*, and That ſuppoſition is grounded upon our inadvertency. For grant once that our Demonſtrative [*This*,] and our Relative ὅσακις point to ſome prævioſly ſingular *Bread and Cup*; and immediatly we diſcover a ſens ſo far from trifleing, that probably it will appear too ſevere, certainly moſt worthy of ſo great an Apoſtle, moſt ſerviceable to his Argument, and moſt worthy our utmoſt conſideration. For thus will it convince the *Corinthians.*

It is in vain for you to pretend that you do not celebrate the *Lords Supper* in Thoſe your intemperate meetings: FOR I have ſo recited our *Lords Inſtitution*, that you may plainly perceve it to be his meaning, that *as often as you drink This cup*, which he Then conſecrated, and which is the ſame with that wherewith you cloſe All your Church Feſts, you muſt do *it in remembrance of Him.*

FOR he hath not left it in your power to make his Supper Concerned or Unconcerned (by celebrating it as often or as ſeldom as you pleaſe) in ſuch meetings; yea; or to chooſe which way you will be guilty, whether of Diſobedience

bedience to his Command, by Omitting the duty; or of Contemt to his Perſon, by Doing it unworthily: FOR he hath inlayed it upon All ſuch Feſts ſo inſeparably, that thogh you would, you cannot take Any of them without it.

FOR YOU DO, whether you intend it or no, whether you will or no, notwithſtanding any contrary Intention, You Do, you cannot but Do, what he hath thus made not only Unlawful, but utterly Impoſſible for you to Omit. It is not only a Command, obliging you; but an Inſtitution, neceſſitating you; and you cannot avoid the Actual doing it, if you avoid not All Church Feſts.

FOR *as often as ye eat This bread*, you eat That whereof our Lord ſaid, *This is my body*: and *as often as you drink This cup*, you drink That whereof he ſaid, *This is my blood*. And taking this for the ſens of the 26th *verſ*, the neceſſity of the 27th, and all that follow, immediatly appears: For if they be ſo Much, and ſo Unavoidably concerned; then, *whoever eateth This bread and drinketh This cup unworthily*, muſt needs be *guilty of the Body and Blood of the Lord*, who hath ſo made Thoſe the repreſentatives of Theſe, that whether we receve them or no, will make no difference in his imputation, becauſe the Relation dependeth not upon Our admittance of them for ſuch, but upon His own Commiſſion, conſtituting them for ſuch.

So that in the receſs, by intending to Omit the *Lords Supper*, you make your ſelves guilty of breaking his Command which obligeth you to Do it, without eſcaping the other guilt of Unworthineſs, ſince his Inſtitution hath made *his body and blood* concerned in all the abuſes you put upon *This bread and This cup*.

SINCE therefor this 26th *verſ* cannot be *Imperative*, becauſe Grammar requireth the *Indicative* mode always to follow the cauſal FOR: And ſince it cannot be *Indicative*,

if [*This bread and This cup*] in the whole comprehenſion ſignifie nether more nor leſs, than [*the Lords Supper*] becauſe then, in their formal concept, they will neceſſarily import *ſetting forth his death*; and Logik requireth that the Prædicate in every Propoſition, ſhould bring ſomthing of news concerning the Subject;

But if we fit the Demonſtrative [*This*] with its neceſſary Object; and the Relative *ὅσακις* with its neceſſary Meſure, then will the Propoſition carry Weight enough to lay it as a foundation for all the Deductions which the Apoſtl bildeth upon it, and Light enough to ſhew the uſe of every ſyllabl in his Argument, and Force enogh to convict the *Corinthians* beyond all poſſibility of reply;

To doubt now whether we will accept ſo Serviceable, yea ſo neceſſary an *Hypotheſis*, is no other than to put our ſelvs into a very hard ſtreight: For we ſhall be obliged either to accuſe the Apoſtl of tranſgreſſing the plain rules of Grammar and Logik, yea, and of Juſtice too, in charging the *Corinthians* with the greateſt Crime, without ſufficient evidence; or elſe to produce ſom Other Hypotheſis of our own, which ſhall be at leaſt equally ſerviceabl, towards clearing his diſcourſ from ſuch great defects.

And while the adverſary deliberates upon ſo hard a choice, I proceed to examin that Other Sens (ſhall I call it) which alloweth our *ὅσακις* No ground to Build, or ſo much as to Stand upon.

CHAP.

CHAP. III.

Concerning the Vulgar interpretation of [*As often as.*]

I. *The Distinction between Suppositive and Absolute stated, because made the mesure of obligation.* II. *The words of the Author set forth, and* III. *Examined.* IV. *The merely suppositive sens enervates our Lords Command. And* V. *The Apostl's own Argument.* VI. *The two senses ballanced in order to Conscience.*

THAT in so doing I may escape both the Task of setting a tolerable countenance upon an opinion so generally receved, and the Suspicion of representing it disadvantageosly; I conceve it most Convenient, if not absolutely Necessary, to exhibit it in the words of its Patrons——Patron I should say: For among the Many that entertein it, I know but One that hath put himself to the charge of affording it any means of Subsistence, by cloathing it with any proper Rules, or nourishing it with any Proofs.

But it is Such an One as may pass for a Multitude: One, that may not be named without Reverence; One, of the greatest Ornaments and Pillars of our Church; One, who professeth to fit every subject with its proper Rules and Mesures; and therefor One, whom we may believe to have said the utmost in behalf of his Opinion.

This singular Person puts it to the question, *Whether our Lords words in This Institution amount to a Command?* And thogh his interest persuaded him to have Affirmed it; yet the sound of These words, and inadvertency to the Custom we suppose them to relate to, engaging him for the Negative, embarrased him in difficulties inextricable; from which, because he struggles to free himself by help

of the distinction between *Suppositive* and *Absolute*; I shall first state That distinction, and Then try what service it can do in the present question.

A Suppositive Command Obligeth, just so as a Suppositive Proposition Declareth, viz. nothing else but a Connexion or Disjunction between the Parts.

An Absolute Proposition may be true, though its Subject have no Being: and so may an Hypothetical one, though its Antecedent have no Truth. And as a Hypothetical Syllogism, Absolutely concludes Nothing without help of an Absolute Assumtion; so doth not a Hypothetical Command oblige to any thing, without the help of som Positive addition: Hypothetical necessity is therefor consistent with Absolute liberty, because the Obligation must derive half its power from the yet undetermined Position.

E. G. If my Father should have laid upon me this Suppositive Command, [*As often as you go to* London, *go by land*] This would not oblige me either to the Journy, or the Manner. By staying at home I should have be'n as obedient, as by a hundred tedios Journies. But if my Inclinations or Bisines should call me to the Journy; then, by yertu of the Command, joined with the Urgency of my Busines, wer I obliged to go, not by Water but by Land.

Such a Command would by no means have amounted to [*Get you a horse, and away.*] Nor can a Suppositive Command amount to such an Absolute Precept, as [*Let a man examin himself, and so let him eat.*] But the utmost that so civil a word could amount to, is this, [*If you are pleased to eat, then is it necessary you examin your self.*]

This is the true state of a Suppositive Obligation: It leaveth us at full liberty, thogh it expose us to be rob'd of it, by som Absolute Proposition following.

And how impossibl it is to reconcile the Wisdom of our Lords Institution, with the Weakness of such an Obligation,

tion cannot better be discovered, than by the succesless attemts of so habile an Undertaker, whose words I com now to examin: wherein I beg the Readers just charity to believ (what I most seriosly protest) that it is not without great reluctancy, I engage in so unwelcom an office toward a person to whom I am so much obliged: and nothing but faithfulness to so great a Subject, should compel me to expose the words of him whom all good men are obliged to honor.

His Rule is,

The Institution of a Rite or Sacrament by our Blessed Savior, is a direct Law, and passes a proper obligation in its whole integrity.

This one would think is as plain as heart can wish, but the Glos quite mars the Text: for thus doth he endeavor to bend his Rule to his Conceptions, and Other Writings, concerning This Holy Sacrament.

THIS Rule can relate but to one instance, that of the Holy Sacrament of Christs body and blood; for although Christ did institute two Sacraments, yet that of Baptism was under the form of an expres Commandment, and therefor for its observation needs not the auxiliaries of This Rule.

But in the other Sacrament, the Institution was by Actions, and intimations of duty and relative precepts, and suppositions of action, as quoties feceritis, *and the like. Now whether this do amount to a Commandment or no, is the enquiry; and though the question about the half Communion be otherwise determinable, yet by no Instrument so certain and immediate as this.*

2. *In order therefor to the Rule of Conscience in this instance I consider, that an Institution of a thing or state of life by God, and by his Christ, is to be distinguished from the manner of that thing so Instituted. When a thing is Instituted by God, it do's not equal an universal Commandment, but obtains the force of a Precept according to the subject matter,*

and

and to its appendant relations. Thus when God Instituted Marriage, he did not by that Institution oblige every single person to marry; for some were Eunuchs from their mothers wombs, and some were made Eunuchs by men, and some make themselves Eunuchs for religious and severe ends, or advantages of a retirement and an untroubled life. But by this Institution (say the Doctors of the Jews) *every man was at first obliged, and so they are still, if they have natural needs or natural tentations. But because the Institution was relative to the publik necessities of mankind, and the personal needs of a man, therefore it was not an universal or unlimited Commandment, but only so far as it did minister to the necessary end, so far it was a necessary Commandment. It was not Instituted for Eunuchs; but for whom it was Instituted, to them it was a remedy against sin, and the support of the World, and the original of Families, and the seminary of the Church, and the endearment of Friendships, and the parent of Societies; and until the necessities of the World were abated, and the needs of single persons were diverted, or broken in pieces by the discipline of a new Institution, it was esteemed infamous, and it was punishable not to marry.*

3. *But then if we consider the manner of this thing so Instituted, it is certainly a perfect, unalterable, and universal Commandment. For although every man in every circumstance be not by vertue of the Institution obliged to marry; yet if he do's marry, by the Institution he is tyed up strictly, that at no hand he must prevaricate the mesures and limits of the Institution, He that marries, must marry by that Rule and no other. He must marry one woman only while she is alive: he must leave father and mother and adhere to her; he must treat her with charity and honor; he must use her by the limits of Nature and Sobriety; he must make her the Mother of his Family; he must make her serve no desire but what is Natural; and so in every thing is he limited to the first Institution.*

Then

Then after a Paragraph ſpent in a critical account of the word *Inſtitution*, wherein nothing ſo much concerns our preſent enquiry, as a word (to his purpoſe unhappily) dropt, that *Inſtitution does not directly ſignifie a Commandment, but it ſuppoſes the perſons obliged; only it ſuperadds the manner and meſures of diſobedience*, which is as much as I pretend to: he thus ſums up his opinion.

5. *And thus it is in the matter of the Sacramtnt, as it is in the matter of Marriage. All men are not always obliged to receve the Sacrament; for the Inſtitution of it being in order to certain ends, and in the Recipients, certain capacities and condicions required by way of diſpoſition, there can be but a relative, and therefore a limited Commandment of its reception: but to them who receve it, the Inſtitution is a perfect indiſpenſible Commandment for the manner.*

O the miſery of ſlavery to an Opinion! *Quantum mutatus ab illo*! How unlike himſelf in his other Works, is this admirable Perſon, when he attemts to reduce That Opinion to rnles and meſures, which cannot conſiſt with Any! But let us follow him ſtep by ſtep.

III. *By Actions*] No, not by naked Actions, but by Actions with their *lemmata*, declaring their deſign. Such Actions as thoſe of *Abimelech* and *Gideon*, who ſaid: *As ye ſee me do, ſo do ye*: Actions which made the words of command, not the Leſs, but the More obliging.

Intimations of Duty] Intimation and Duty are no equal correlates. As expreſs words of the Imperative mood, import more then Intimation; ſo is Duty more then an Intimation can inforce. If our Saviors modeſty was ſo great, or his authority ſo litle, that he did not Command, but Intimate; we may comply in Kindneſs, but need not obey in Duty.

Relative Precepts] muſt have a Foundation, and ſo muſt

Supa

Suppoſitions of Actions] otherwiſe, they are not reaſonable Suppoſitions, but groundleſs Imaginations:

As quoties feceritis;] But where is the ground for any [*feceritis*] at all? Doth any man act without competent reaſon? he acteth not like a man: Doth any man ſuppoſe another will act ſo? yea, Doth any man ſuppoſe that Ages and Nations will act ſo? and that, as of duty? He betrayeth his own want of Reaſon, by ſuppoſing it in all mankind.

And the like] The like What? this &c. ſure was added merely for ſhew; and it ſheweth no more but this, that ſomthing more needed to have be'n ſaid, could we have knowen what. For all that hath yet be'n ſaid, reſteth at laſt upon a groundleſs Suppoſition, which thogh inlarged till it *cover the face of the whole earth*, will ſtill be unſtable *as water*, not able to afford the good Dove footing, or ſo much as an Olive-leaf toward ſatisfaction of our conſcience in our great enquiry.

It is in the matter of the Sacrament, as in the matter of Marriage] True, as to the relation between the State, and the Obligation conſequent thereupon: For as every one that entereth into That Srate, is obliged to all the Duties which It requireth; ſo is every one that receveth the Holy Sacrament, obliged to do it in due manner.

But is it not in This as in That, as to the Suppoſition of the Action it ſelf, which is owned for the whole reaſon of the Obligation. For there is the firmeſt ground in the World whereon to bild a Suppoſition, that Many will do That, to which All are drawn by ſtrong Inclination, and Moſt by Neceſſity. For however uneaſie the yoke be, yet to Moſt it is not ſo galling as that of Eunuchiſm: Of Marriage therefor, Nature it ſelf hath made the Suppoſition, which ſtandeth like the Earth, firm upon its own magnetiſm.

But what Pole? what Center? what Natural Inclination? what Rational Motive? what Divine Command?

what

what other Reaſon, antecedent to this Inſtitution, doth this Suppoſition hang upon?

When it appeareth that men have as ſtrong a propenſity to This [*feteritis*] as to That, then will it appear, that it is in This mater as in That: but 'till Then, the Suppoſitions, and conſequently the Inſtitutions built upon them, will differ as much as a Caſtel in the Air, and a Caſtel upon a Rock.

I wiſh I could deny that [*it is in the mater of the Sacrament, as in the mater of Marriage*] in This unhappy reſpect; That Many frighted with the troubles of the Married ſtate, refuſe to engage in it; and More, frighted with the difficulty of coming worthily, and the danger of coming unworthily, refuſe to com to This.

But then in this reſpect again [*it is Not in the mater of this Sacrament, as in that of Marriage*] for when the Diſciples ſaid, *If the mater be thus with a wife, it is not good to marry*: our Lord granted the conſequence, and adviſed thoſe that could receve Eunuchiſm ſhould receve it. But we never find our Lord, or any Apoſt'l, ſay of the Sacrament, *He that cannot receve it worthily, let him forbear it*; nor did our Apoſt'l cloſe his ſevere threats with ſaying, *Let a man examin himſelf, and ſo if he find himſelf unworthy, let him forbear.* But in both the one and the other without any [*if*] abſolutely oblige us to the performance.

All men are not Alway obliged to receve the Sacrament] This is very modeſtly, but withal very warily and wiſely expreſſed: for had he ſpoken all, he muſt have marred all: his rule would have inferred [*no man is at any time obliged.*] For mere ſuppoſitive neceſſity is on all hands agreed to be perfect liberty: ſince a counter-ſuppoſition in the other ſcale, equally true, by counter-poiſing annihilates its weight.

For the Inſtitution being in order to certain ends, and in the recipients certain capacities and condicions required by way of diſpoſition.

The

The excellent person had said, 11. 2. *An Institution obtains the force of a Precept according to the subject matter, and to its appendent relations.*

Let that Rule be translated hither, we need seek no further for an answer. For the End of This Institution is such as All men at All times are obliged to serve; and by the last recited clause it will follow, that this must be so far a Necessary Commandment, as to remember our Lords death is a Necessary Duty.

Certain capacities and conditions are required] They are so, and that not only in order to the Sacrament, but absolutely, and by their intrinsik necessity. It is our Duty first to have them, because the Gospel, upon other indispensible accounts, requires them: and then it is our duty to bring them to the Sacrament, even by this *excellent Persons own rule.*

But if we will speak distinctly, Natural capacities are not Required but Supposed; and as Marriage was not Instituted for Eunuchs, so was not this Sacrament for children or fools. But Moral capacities are required by the Moral Law; and if they be the Foundation, they are also part of the Bilding; They were necessary to All men, before they were so to Communicants, and therefor cannot make This the Less necessary to Any.

There can be but a Relative, and therefor limited command of its reception] It must Relate to, and be Limited by, Those Ends, Capacities, Conditions and Dispositions; and since *Relata* must be Equal, therefor the Performance must neither Exceed, nor Fall short, but Equal those Limits, *i. e.* we must neither Oftner nor Seldomer, nor Otherwise do it, than *In remembrance of Christ*, with due Dispositions, and all requisite Condicions.

But Those Condicions, though they be Limits of our obedience in the Maner, do not limit our Obligation to the Performance, being themselves comprehended in it, as antecedently necessary upon the Moral account, *Let a man*

examin

examin himself, is no less a Command, than *So let him eat.* The Disposition it self is a part of the Duty; and the want of it is so far from a Dispensation, that it is it self a sin.

But to Them who do receive it, the Institution is a perfect and indispensible commandment for the manner.

i. e. Whoever doth it, being not thereto antecedently obliged, doth thereby thrust himself upon a very Great, but Needless Trouble and Danger. For he was under no Obligation, till he put himself under one, by undertaking an action very Difficult to be do'n Worthily, and very Dangerous if do'n Unworthily; and that, without any Necessity, derived from this Institution.

This is the whole that the most Excellent person and Only Patron could make of this ungrounded sens of those Relative words: And as I said before of the whole question, that we need no other than a due understanding of this One discourse of the Apost'l, because we have no other Scholiast upon our Lords Institution; so say of This member of the question. We need look no further for a due discovery of this ungrounded Interpretation, than the unhappiness of this most Excellent Person: since among the multitudes that have be'n seduced by it, no other hath attemted to put a regular countenance upon it: and This in effect doth but warn every considering person to so bear the performance, *i. e.* to destroy the Supposition he bilds upon.

And if this be the Best, that its Best patron can make of it; what is the Worst? we find the words twice, and in either place most studiosly mentioned; In recital of our Lords Institution they are carefully inserted and authorised; In the Argument thereupon bilt, they are solicitosly resumed, and setled as the Foundation; let us see what work they make in either place.

IV. This

IV. THIS interpretation enervates our LORD'S COMMAND. This we find abundantly acknowledged. It is Only from These words, Thus understood, that we com now from hearing a Rare person degrade it from a Command to an Institution; such a poor Institution, as may complain with its great Author, *it hath not a place where to lay it's head*; It doth not Command our obedience, but Beg our benevolence, and begs also (with *David's* curse) *in desolate places*; and which is yet worse, in places laid desolat by it self, for it self forbids us to give it the entertainment it begs.

It enervats our Lords command, because it cancelleth our obligations. By doing nothing we shall be as obedient, as by our most active diligence.

For if the Command (let us for once beg That title) be purely Relative; If it do not Absolutely enjoyn the Performance it self, but only a Commensuration between It and the Maner; than is it no more obeyed when Both are equally Performed, than when Both are equally Neglected: He that never doth this at all, doth it no oftner than he doth it *in remembrance of Christ*; and therefor *as often as he doth it he doth it to That end.*

The Commensuration is no less exact when Both have the Most, and when Both have the Least; yea, when Both have Nothing at all. And well may that be denyed the title of a Command, which is Performed by Neglecting.

But what title will be due to it's great Author? If he that doth Nothing may Obey, he must do somthing Less than nothing that Commands, because he pretends to do somthing; and all the guilt of the neglect (if any be) will pass from the obediently negligent Subject, to the impertinently busie Law-maker: who having not Required, but Supposed the Action, neither Found nor Made any ground for the Supposition.

It *forbids the benevolence it begs.* For thogh it threaten

No

No guilt of diſobedience to the Omiſſion, it doth to the Performance. While we may ly ſafe in our Neglect, we run a great risk in our Officioſneſs.

For he that Omitteth the Performance, diſobeyeth no command, therefor cannot incur any guilt, nor deſerv any puniſhment; but he that upon ſuch terms approacheth the Holy Table, is already gilty of contemt towards the threatnings denounced againſt Unworthy recevers, bicauſe he needleſly expoſeth himſelf to them, and to com ſafely off, had need of more Piety in the Performance, than we can Yet diſcover of Wiſdom in the adventure.

V. IF WE can ſuppoſe the Apoſt'l ſo regardleſs of our Saviors command: yet ſure he had more kindneſs for his OWN ARGUMENT, than to uſe ſuch ſolicitos endeavors to deſtroy it; and for his own Credit, than to furniſh the *Corinthians* with a Plea, whereby they might non-ſuit his Charge: He was (ſure) a better Diſciple both to *Gamaliel* and our Lord, than to uſe ſuch endeavors as, by the ordinary rules of reaſoning, muſt depoſe both his own Diſcourſ, and our Lords Command from all power.

But ſuch is the unavoidable conſequence of the merely Suppoſitive ſens of thoſe important words. For it is obvious, that the *Corinthians* Might; and therefor ſuppoſable, that they Would plead thus for themſelves.

We are ſufficiently ſenſible, that as often as we eat This bread and drink This cup, we ſhew forth the Lords death; and conſequently, that whoever eateth This bread and drinketh this cup unworthily, is guilty of the Body and Blood of the Lord. But in theſe our ordinary Feſts, which thou ſo ſeverely reproveſt, we have nothing to do with This bread nor This cup.

We Feſt indeed as often as we meet in the Church: but without any Intent, and (we conceve) without any Need, to eat This bread or drink This cup. We intend to do what all Nations agree to be the proper manner of worſhipping God. This is the

Univer-

Univerſal notion of mankind, in that ſo common Rite of Sacrificing. The Votary therefor offereth his beaſt, that he may become a gueſt to his God, thereby at once Receiving and Expreſſing a confidence that he is propitious to him.

And thogh our Lords great Sacrifice of himſelf, have made it needleſs to ſhed any more blood by way of atonement; yet is that ſo far from any reaſon, that we ſhould lay aſide Feſting with Sacrificing; that it is a very good one, why we ſhould take it up, if it had never be'n uſed before; ſince now we have much greater reaſon to rejoice in the Communion, to which God inviteth us.

But that in all our Feſts we ſhould be obliged to celebrate the Lords Supper, ſince himſelf hath not expreſſed it, we underſtand not.

For either he intended we ſtould receive it only at the ſame Feſt, whereat he Inſtituted it (which was the Paſsover) or els he left it wholely to our diſcretion, to receve it as often as we ſhould think convenient.

Now that we intend not to do it in our ordinary meetings, thy ſelf ſeemeſt to underſtand. For thou declareſt, when ye come together it is not to eat the Lords Supper.

Is it not, we own it, we plead it; It is not to eat the Supper, and how do we Profane it when we do not eat it? When we do Eat it, if our behavior be irreverent, we muſt confeſs our ſelves guilty: for we ſubmit to thy rule, As often as we Eat This bread and Drink this cup unworthily, *we are guilty; but it thence followeth not, that we are ſo as often as we Feſt together in the Church.*

It is hard to ſay whether ſuch a plea were more obvios to the Apoſtl's Obſervation, or Deſtructive to his Argument. It was therefor infinitely neceſſary he ſhould anſwer it, and we find no other Anſwer to it but in theſe words, nor any other Uſe of Thoſe words but for ſuch an Anſwer.

This is ſufficient to perſwade us, ſo to interpret them, that the Argument be not Defective, nor Themſelves Impertinent.

pertinent. But to faſten ſuch a Gloſs upon them, as ſhall make them not only Uſeleſs, but Pernicios; and the Argument, not only naked of ſo neceſſary a defence, but irrefragably retorted againſt the Author, is perhaps a greater abuſe to Them, than the *Corinthians* profaneneſs was to the *Lords Supper*.

VI. FOR a cloſe of this troubleſom diſpute, let us impartially ballance the rival ſenſes upon This enquiry, which of all others is moſt important; *viz. which of them affordeth better ſatisfaction to a pious ſoul*, conſcientiouſly enquiring how often he is obliged to receve the *Holy Communion*? A queſtion, wherein there are many things doubtful, but none more than This: Whether it more Deſerve or Need to be anſwered?

1, The One ſens offereth full ſatisfaction, by ſhewing us a Certain Meſure to which we muſt conform: And though the change long ſince made in the Manner of celebrating Church Feſtivals, ſeem to have confounded it, yet if we once know what it was at the time of the Inſtitution, we may and muſt ſo accommodate the never decaying Reaſon to the Change, as ſtill to anſwer the firſt Intention: For if the *Corinthians* were therefor obliged to *Eat the Lords Supper* in All their Church meetings, bicauſe they Feſted in them All in One manner; ſo are we, bicauſe we alſo Feſt in them All in Another manner: Since the Manner of Publik worſhip, the Church upon competent reaſons may alter: but the Inſtitution of our Lord indiſpenſibly cloſing All Church Feſts with his own Supper, No human power may aboliſh; at leaſt not in point of the Obligation, though poſſibly invincible neceſſity may diſpenſe with Actual performance at ſom times.

So by This account, the clear anſwer will be, That the Church muſt offer the *Holy Sacrament*, as often as ſhe can perſuade the peopl to receve it; and every perſon is ſo often obliged to receve it, as the Church Officers ſhall offer it;

and Both the Church, and every person ought to come as neer as possible, to doing it every Lords day and every Holy day, *i. e.* All days of Church Fests.

2. But the other Sens for want of a Standard, will pack us off with an answer more Delusory than the Collier's. If we ask [*How often must I do this in remembrance of Christ?*] it will answer [*As often as you eat This bread and drink This cup*] If we then ask, [*How often must I eat This bread and drink This cup*] it will answer [*As often as you do it in remembrance of Christ.*] This I say is more delusory than the Collier, in two respects.

1. Bicause it was possible to know what the Chnrch believed. Publik Confessions, Canons of Councils, *&c.* All of them independent upon the Collier or his Faith, and all know'n to the Catechist. But Here, we have No Declaration or Canon which pretends to oblige, 'till our own voluntary Act do it.

2. The Collier was not the same person with the Church: He might possibly differ from her; or if he did Not, then might a further question join them Both together, and by asking [*How do both then and the Church believe*] call him to a determinate account of his Own and the Churches Faith.

But here [*This bread and This cup*] are supposed to be a mere Periphrase of the [*Lords Supper*] differing only in Syllables, and not at all in Signification.

It is therefor impossible that ony one can Do This, which he would never have do'n had not our Lord commanded it, and not remember That Command which must be the adæquate reason of the Action; and it is no less impossible to remember the Command, without remembring the Author. These are so far from separable by any Forgetfulness, that they cannot be made so by any Endeavor. And therefor it must be extremely frivolos, if the Apost'l should so solemnly press this as reveled by our Savior, That [as often as we eat his Supper, we must eat his Supper.]

Again,

Again, the entire queſtion is compounded of Both terms: For we ask not ſeparately [*How often muſt we Do This?*] as a diſtinct queſtion from [*How often muſt we ſet forth our Lord's death?*] But join Both in This queſtion [*How often muſt we ſo do This, as thereby to ſet forth our Lord's death?*]

Had the Collier be'n thus Cateciſed, he could not have eſcaped either confeſſing his ignorance, or giving account of his belief. But here the clearer the Queſtion, the more unſatisfying the Anſwer: When different expreſſions are made different things, they may pretend to meſure each other; but when they are joined together as parts of one whole Suppoſitive duty, then we have no meſure at all: Yea, Thoſe very words which pretend to give us an exact one, rob us of one that with ſom Latitude might have ſerved the turn. For without them, we could not have doubted, as now we do, whether we are under the obligation of an abſolute Command or no, as well to the Thing as to the Manner; nor be'n put to ſuch hard, yet unproſperous ſhifts, to make our Lords Inſtitution and the Apoſtl's Diſcourſe worthy their Authors.

CHAP. IV.

Objections anſwered.

I. *The Firſt Objection* [That the Tradition may be novel] *anſwered.* 1. *By matter of fact.* II. *By paſſing judgment upon it. No neceſſity of difference in point of frequency between the breaking of bread before meat, and Grace-cup after it.* 2. *If the Jews Antiquities be againſt us, we may reject their authority.* III. 3. *Seeing a party of them are on our ſide, we may well prefer that party above the oppoſite. So great an agreement as is between them, could not be,* 1. *From Chance.* IV. 2. *Nor the Jews conforming their cuſtoms to Chriſts Inſtitution, becauſe it is incredibl they ſhould have ſuch* 1. *care,* 2. *or wit.* V. *Another Objection* [That we muſt have Feſts or no Sacrament] *adjourned.* VI. *A Third Objection* [That the Jews uſed their Grace-cup in their Houſes, not their Synagogs] *Anſwered by ſix ſteps.* VII. *The laſt Objection* [The univerſal ſilence of all Ages] *Anſwered.* 1, *By ſhewing reaſon why both Primitive and Later ages ſhould be ſilent, and* 2. *by ſhewing that the beſt critiks have obſerved it.*

HAVEING thus ballanced the two pretenders, and found the One not only Serviceable but Neceſſary, and the Other not only Unſerviceable, but Prejudicial both to our Lords Inſtitution and the Apoſtl's Argument, I might with corage proceed on in the remains of my journy.

But ſenſibl how many prejudices he muſt encounter, who ſhall in ſo awful a ſubject oppoſe the ſtream, and unable to prophecy what might riſe in Other mens minds, I communicated what I have above written to two or three pious and learned Friends, requeſting them to favor me with their

their Cenſures and Objections, that I might either anſwer them or ſubmit to them. Two Objections I have by that means obtained, which I think requiſite to Anſwer.

1. THE FIRST OBJECTION ſaith, that *The Cuſtom referred to is in many particulars novel, and by which we cannot judge of the practice of the Jews in our Saviors days.*

This ſtrikes at the very heart, and muſt be carefully warded: I ſhall therefor firſt examin what is to be found of the Jews Opinions in the caſe, and then conſider what judgment is thereupon to be made.

1. The Jews think the Practice ſo far from novel, that they think it as ancient as (it's occaſion) the disbanding of the Camp in *Joſhua*'s days, and the conſequent impoſſibility of the whole Nations bringing their daily offering to the publik place of Sacrifice.

This we have found in Dr. *Caſtel* upon the word חבר where he intimateth, that the people muſt tary for *Samuel*, 1 *Sam.* 9. becauſe he was the חבר. And this ſeemeth confirmed by *Jonathan*'s Targum, which is elder than our Lords Inſtitution, and paraphraſeth the word which ſignifieth Bleſſing, by פרס (whence perhaps our Latin *Pars*) which ſignifieth Breaking.

But my learned Objector doth not impute novelty to the whole, but many particulars, and adviſeth me to conſult the *Miſna* in *Beracboth*: I have do'n ſo, and thereby find reaſon enogh to ſuſpect the Jews care or felicity in preſerving their Antiquities, but not enogh to ſuſpect mine own Hypotheſis. Indeed I find them treat the Bread and Wine much like the Apoſtle; They ſpeak much more of the Later than of the Former, and it is not for a running vieu to diſcover what difference they put between them. The 7th *chap.* of *Berachoth* beginneth thus, *Three eating together are obliged*, חבר. The word is proper to This exerciſe, and its derivatives חבור חבורה חבר ſignifie the meeting, which *Elias* thus deſcribeth, *Three or more*

sitting at Supper, among whom one as the father of the family, or ſom venerable Rabbi, if ſuch be preſent as a gueſt, is obliged to pray and bleſs the Table with an audible voice, as is ſaid, Pſal. 34. 4. *Magnificate Dominum mecum.* Magnificate, *there are Two at leaſt*; Mecum, *there is the Third: if there be only Two, either of them prayeth privately by himſelf.* Here, and in moſt other of their Writeings, they ſpeak indifferently of the whole, זמון. But if we com more diſtinctly to enquire, what intereſt the Wine hath above the Bread, we ſhall find nothing certain, but what *Shulch: Aruch* tells us, *That they are divided into three Opinions.* 1. *Some ſay the Wine is ſo neceſſary to conſecrate a meal, that though a man eat ſingle, if he can get no Wine, he muſt rather faſt than eat without it; indeed he is not obliged to faſt more than one day.* 2. *A ſecond opinion is, That the Cup of Bleſſing is not at all neceſſary, be the number of gueſts never ſo many.* 3. *A third ſort ſay with our* Leo Modena, *that it muſt not be omitted if there be three.*

And this laſt Opinion ſeemeth fairly intimated in the *Berachoth* it ſelf, if well interpreted. For in the eighth Chapter, reckoning up the differences between the houſes of *Shammai* and *Hillel*, they thus expreſs the laſt, בא להם יין לאחר המזון ואין שם אלא אותו הכוס: Which words may be thus tranſlated; *There cometh to them Wine for the* Poſcænium, *and there is there no other but That very Cup: The houſe of* Shammai *ſay, he bleſſeth firſt for the Wine, and afterward he bleſſeth for the Meat: But the houſe of* Hillel *ſay, he bleſſeth for the Meat, and afterward he bleſſeth for the Wine.* In which words is plain, that all agree that there is Wine, לאחר המזון (as we obſerved them to ſtile that After Supper.) 2. That there is but one cup for the whole company: and 3. That the בוצע bleſſeth for them All.

But *Zohar* in *Exod. p.* 280. ſpeaketh full to our purpoſe, and nameth the Cup by his proper name, "כוס של ברכה *The Cup of Bleſſing was not uſed unleſs when there were Three, becauſe of the myſtery of the Three fathers which bleſſed,*

bleſſed, and ſo there is no need of the Cup unleſs there be Three.

The Reaſon is moſt Rabbinical, *i. e.* moſt ridiculous, but the Authority is reputed great, becauſe moſt ancient, and the words are moſt pertinent and concluſive to our purpoſe, plainly expreſſing how much they ſtood upon the *Cup of Bleſſing*, and what number it required.

II. UPON This account of mater of Fact, it will not be hard to paſs judgement, which I ſhall come to by ſteps.

1. WHETHER in our Saviors days they put ſuch difference between Bread and Cup, is not neceſſary for us to determin; for the Apoſtl's Argument will go as ſtrongly (thogh perhaps not altogether as gracefully) without it, ſince his partiality to the Cup may otherwiſe be fairly accounted for.

1. Becauſe we have ſeen from other pens that the Greeks underſtood the uſe of the Grace-cup, but we meet no ſuch foot-ſteps of their Breaking of bread; and it was reaſon the Apoſtl ſhould rather bild his inferences upon a cuſtom which they knew, than upon One which they knew not.

2. Becauſe Bread was never diſtributed After any Other Supper but only the Paſchal, and was Then attended with a form of words ſounding much like that which our Lord uſed in his Inſtitution: Since hence appeared ſom danger, leſt the *Corinthians* ſhould miſtake our Lords meaning, it was fit the Apoſtl ſhould clear it; which he doth almoſt as plainly as if he had ſaid, *You know the cuſtom of cloſeing a Feſt with a Cup of bleſſing, and you may know the cuſtom of the Jews diſtributing a Cake after the Paſsover; and probably you may think our Lord intended that his Supper ſhould be meaſured, not by the Cup which was uſed after All Feſts, but by the Bread which was ſo uſed only after the Paſsover. But I tell you,*

you, I have received from the Lord himſelf, that you muſt celebrate his Supper as often as you drink the Grace cup. Here is ground enogh for his Argument and all its turnings, and we may ſafely ſpare the trouble either of enquiring or contending for the equal or unequal frequency of the ordinary Bread.

2. WERE the Jewiſh *Miſna* or *Talmud* directly againſt us in ſom material particulars, it were more reaſonable to reject their Authority, than ſo Neceſſary and ſo Exact a Key. That we may ſee the reaſonableneſs of This aſſertion, it will be fit to ballance them.

1. If the Jewiſh Doctrines in maters of their dearest Law be apparently changed from what they were in our Saviors days, we oght to ſuſpect their care not to have be'n greater towards a Tradition: Let us then compare what our Lord ſaid, with what their *Talmud* now ſaith. The Goſpel informeth us, *Luke* 14. 5. that our Lord *ſpake to the Phariſees and Lawyers, ſaying, Which of you ſhall have an Ox or an Aſs falen into a pit, and will not ſtraightway pull him out on the Sabbath day? And they could not anſwer him to theſe things*: Which yet they might have do'n, if their then Doctrines had be'n agreeable to thoſe of the *Talmud*, which forbiddeth to pull him out, but alloweth to carry meat to feed him; and if need be, ſtraw to ſupport him in the place.

And accordingly *Munſter* furniſheth us with a pertinent ſtory out of the *Saxon* Annals. A Jew (ſaith he) fallen into a Jakes on the Sabbath, would not be draw'n out, but have meat brought him thither, which the Biſhop hearing of, required that the ſame honor ſhould be paid to the Chriſtian Sabbath; ſo the poor Jew ſuffered two days penance for the *Talmud's* ſwerving from ancient practice.

I pretend not to equal any evidence with the Goſpel: It is ſufficient that I hence infer, that we may not argu from their Preſent cuſtoms to their Ancient, ſo as to reject

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any probable light, eſpecially when ſo confirmed as we are by ſom of their own Rabbies.

III. 3. SEEING ſo great a party of them ſo ſtate their Tradition, as moſt exactly jointeth with the Apoſtl's diſcourſ, we have great reaſon to believe Them to be in the right.

This, not as an arbitrator between the diſſenting Rabbins, but in defence of my Hypotheſis from my worthy Friends Objection, I thus confirm from the exact agreement which I found between the Apoſtl's Argument and That Cuſtom ſo ſtated.

This Argument muſt proceed from Chance, from the Jews accommodating their Cuſtom to our Lords Inſtitution; or from our Lords accommodating his Inſtitution to the Jewiſh Cuſtom.

It was not from either of the Former.

Therefor it was from the Laſt.

That the Diviſion is adæquate needeth no proof: For Ether it muſt be by Chance, or it muſt Not, (ſince there can be no midl between the two ends of a Contradiction) If it were Not by chance, then ether That Cuſtom muſt conform to This Inſtitution, or This to That: (For they cannot meet unleſs *Mahomet* go to the Mountain, or the Mountain com to *Mahomet*.)

The Aſſumtion I thus prove by parts.

1. *It cannot proceed from Chance*: Such a concurſ, of ſo many and ſo crooked particls, can be no more imputed to undiſcerning chance, than can the meeting of the letters in the diſcurſ it ſelf. Chance may do one thing well, as a blind man may ſhoot a Hare, but he cannot ſhoot multitudes without miſſing one.

When a FINE is levied in Court, the Chirographer writeth two Copies at a competent diſtance in the ſame Parchment: In the ſpace between them he writes two or three letters; then he cutteth the Parchment in the middle indenturewiſe, ſo as to divide thoſe Letters, leaving either inden-

indenture ſom part, that upon any occaſion the conterparts compared together, may by ſo many agreements vouch either for the other.

There happened a queſtion between three parties, concerning the conditions of a Fine levied time out of mind: Two of the contenders produce for proof of their pretences common Parchments, atteſted only by their Fathers: The third produceth an Indenture of Fine, tranſmitted to him by his Father, with its counterpart, which (by I know not what means) he had obtained out of the Scriptoire of another Family: He applieth the One to the Other, ſheweth their exact agreement in every word of the Writing, every turning of the Indenture, and every ſtroke of the divided Letters; and proveth this could not be the effect of any colluſion, becauſe there had ever been, and ſtill continued, a mortal feud between his own Family and That whence he had gotten the counterpart.

If this be our preſent Caſe, we are to conſider 2 things: Firſt, the agreement of the Counterparts; and 2ly, the impoſſibility of Colluſion.

1. The Agreement of the Apoſtl's Argument with the Thus ſtated Cuſtom, we have fully diſcovered.

1. In the Body of the diſcourſ in either Chapter. In the 10th *chap.* both Bread and Cup caled by their proper Jewiſh names, and under Thoſe very names urged to be Body and Blood of the Lord. In the 11th *chap.* the Argument no other way, Rational; This way, Unanſwerable; many words and Aſpects of words, no other way accountable; This way, Neceſſary: the Charge otherwiſe to be evaded; This way, Unavoidable: In the whole, not one word, or order of words, impertinent, deficient, or ſuperfluos.

2. In the Indenting, every reeling ſtep, exactly jointed with the anſwerably crooked proceſs of the Argument. No diſcourſ in the World ſo full of odd bizarreries; every one this way rendered, rational, clear, and convictive.

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In the 10th *chap.* the names of Both elements induſtrioſly ſo Varied, as to anſwer the Jewiſh ſtile; and ſo Tranſpoſed, as to anſwer the Apoſtl's argument. In the 11th *chap.* the Demonſtrative *THIS* affectedly inculcated, the ὅσακις inforcedly appropriate to the Cup, thogh diſtributed in like manner with the Bread. The Bread honored above the Cup one way, & the Cup above the Bread another way.

3. Letters ſo cut in ſunder, that in the Apoſtl's diſcourſ we find but one half, not to be read but by ſupplying the other half from the Tradition. *THIS* without an object, ὅσακις without a relative, look like tails of Letters without heads; but by application to This cuſtom, becom fairly legible.

So exact agreement in ſuch ſtrange variety: one would think Gods providence here acted the Chirographer, managing the Apoſtl's pen in ſuch a manner, that after the death of all Wirneſſes, and loſs or embeazling of all other Evidences, we might by this multiplied ſutableneſs, be armed againſt all doubt, which either malice or careleſneſs of the Jews, forgetting or corrupting their Tradition, might bring upon us.

IV. 2. THE other part of my Aſſumtion is, that *This Agreement could not be the iſſu of the Jews conforming their practice to our Lords Inſtitution*: Since the greateſt Care maried to the greateſt Wit, Could not produce ſuch an offspring, and the Jews Would not employ ether the One or the Other to ſuch a purpoſe.

1. It were extravagant credulity to believ they Would employ ſuch Care. Their very differences concerning the Tradition of their Fathers, is abundant evidence that they minded not its agreement or diſagreement with our Scriptures: And their known zele againſt our Lord and Apoſtle, is a yet greater one, that they would not be more careful to explain the Ones inſtitution and the Others argument, than all the Fathers of the Chriſtian Church have be'n.

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Shall we believ their esteem for their *Gamaliel*, so much greater than their hatred of Saint *Paul*, that they should be more than masorically careful to contrive a way whereby to make such a discourse worthy the Disciple of their so famous Master? Do they so glory in their ancestors crucifying the Lord of Life, that they put themselves to great care and cost to adorn the Monument which himself raised to his own memory, and That with such Figures as should blazon His great goodness and their great wickedness? Were the Jewish Rabbins so much more careful of Christs worship than the Fathers of his own Church; that when These had lost the key which must unlock his Oracles, Those took the pains to make a new one?

Whoever can believ this, shall never from Them receve the thanks which he shall desery for such exorbitant charity.

2. To believ their Wit capable of finding out such an invention, is no less incredible. So many wheels, so many motions, so smoothly and so strongly cooperating: so remote from the common practice of All other Nations; so suitable to the humor of their own, so exactly fitting every titl of the Apostl's discourse, and the circumstances wherein it was written, was sure above all human Wit to invent. Many discoveries appear obvious when made, which yet for thousands of years escaped the sagacity of all mankind: The very difficulties and odnesses of the Apostles discurs have be'n so far from Smoothed, that many of them have not be'n Observed by any Critiks and Commentators; and perhaps might not have be'n so now, had not their agreement with This key occasioned it.

It is not to be believed that the Apostl should make the least fals step, drop the least syllable that should be impertinent, much less that should be mischievos to his design: And the account that is to be given of them, must equal the sum to a farthing: Whoever will suppose the Discours worthy of a reasonabl man, much more whoever will suppose

poſe it worthy the Holy Spirit; if he reject what I offer, Let him to his ſtudy, let him ſummon together All his faculties, let him uſe as much liberty of invention as he pleaſe; and if he can find out any Hypotheſis that ſhall ſo cleverly anſwer all the *Phænomena*.

——erit mihi magnus Apollo.

Since therefor chance Could not, and the Jews neither could nor would conform their practice to our Lords Inſtitution and the Apoſtl's diſcurſe: The concluſion muſt be, That both This and That were conformed to the Jewiſh practice: And I thank my worthy Friend for giving me occaſion to confirm what I have ſaid by this Reflection.

V. ANOTHER OBJECTION ſaith, That if our frequency in celebrating the *Lords Supper*, muſt be meſured by ſuch a Grace-cup; ſince there can be no ſuch Grace-cup where there is no Feſt (no more than there can be an end without a beginning, or an Adjunct without a Subject) it will be as neceſſary that a Feſt ſhould alway uſher the Lords Supper, as that the Lords Supper ſhould attend every Feſt: and ſo the reverſ of our Hypotheſis, will no leſs ſeverely reprove the Univerſal Church of Chriſt, for Not feſting in All meetings, than did the Apoſtl the *Corinthians*, for not honoring the Lords Supper in them All: but every particular member of Chriſt's Church will be blameleſs, though he never communicate in ſuch manner as by his Church-officers he is invited to do; ſince he is to do it only *ſo often* as by That Practice whence Chriſt's Inſtitution was derived, he is obliged, *i. e.* only ſo often as a Feſt is to be cloſed with a cup of bleſſing.

To anſwer ſuch an Objection, and withal to juſtifie our Anceſtors, for caſting ſenſual Feſts out of the Church, I ſhall ſay ſufficient, *Part III. Chap.* 3. Beſides theſe two Objections, for which I am obliged to my Friends, two others offered themſelves to mine own mind, which I alſo think fit to anſwer.

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VI. IT may be further objected, That the Jewish Custom concerned not Religious Worship, but Domestik Fests, as worthy of greater reverence, saying, *What? Have ye not houses to eat and to drink in, or despise ye the Church of God?* Since therefor the Grace-cup was to be drunk in their Own houses, and This in the Church, how can the One be derived from the Other?

I answer This Objection by steps.

1. It is not requisite, that the Successor should answer the Predecessor in all Circumstances: Yea, the One may be opposed to the Other in very material Ones. The Apostle, even when he pleadeth Christ to be the tru Sacrifice, opposeth his blood to that of *bulls and goats*, as in other respects, so in This of Frequency: Those were offered often, This but Once; yet were Those types of This.

2. It is requisite, that the Successor should be more perfect than the Predecessor; The Antitype must excel the Type, as the Gospel doth the Law; the Body the Shadow.

3. Difference of place (the ground of the Objection) is caused by difference of Dispensations: That Gods worship is no longer confined to One Place, is one of the great changes wrought by the Gospel; and This makes it needless for Us to make out own houses Temples: Gods House is so near our own, that we need no Chappels of ease.

4. This was the very design of the Tradition, they took the Names, and did what possibly they could to perform the Things; caled their Table an Altar, *&c.* and so professing to do their utmost, and com as near as possibly they could, to the performance which could not legally be accomplished but only at *Hierusalem*:

This therefor is so far from an Objection against our deriving the Lords Supper from such a Tradition, that it is a Reason for it. It doth not in This respect contradict it

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(as at first glance it may seem to do) but comply with it: The Tradition expressed their endeavor to offer their meat in God's house, if possibly they could; and since that which they so professed to endeavor, is to us not only Possible but Easy, we could not answer the very fundamental design of the Tradition, if we did not make the Lord's House the place of his Supper.

5. This difference of Place, speaks the *Lords Supper* successor, not only to the Tradition (which was it self but a *Succedaneum*) but to the Legal Sacrifices themselvs: That hindrance being removed which induced the Jews to invent such a supply, This Institution by a motion of resiliency, passeth through the *Succedaneum* to the Principal: Yea, and the very Principal it answers, not as an Inferior, but a Superior; and therefor required a Place Superior (if possibl) not only to their own houses, but the Templ it self.

The Apostl maketh This an Instance of the greater dignity of Christ's Priest-hood, that he entered into a Holier place than did *Aaron* or his seed: Since therefor this Bread and Wine hath a better title to Christs Body and Blood, than had the flesh and blood of Bulls and Goats, and yet Those might not legally be offered but at God's House; and since This very Tradition professed to do what possibly could be do'n, to Fest before God in his own House; it was not suitable either to the greater dignity of this Holier Sacrifice, or to the very significancy of the Tradion, that it should be celebrated (except in case of necessity) in any other than God's own House.

6. As the dignity of the Sacrament, so the interest of the Poor too (Christ's body in another sens) caled for This translation.

The Rich make as many Fests as Meals, and were their own Tables the Altars, might celebrate daily Sacraments: But the Poor (to whom our Lord bears as great affection as to his Supper) seldom eat Three together (which is the necessary Number) or drink Wine (which is the Necessary Mater)

Mater) and for this dubl defect must be excommunicate' thogh guilty of no other falt, but (what they certainly repent) their Poverty.

What therefor they must otherwise have loft, they gain by the publikness of the Place, which also gains the greater number: So the Poor gain the Fest, and the Table gains Guests, and the Tradition gaineth greater perfection, by being So answered as to be outdo'n by the Sacrament.

VII. THE most Obvios OBJECTION (or Prejudice rather, which hath more force thogh less weight than an Objection) cometh from the Universal silence of All ages, in a Subject of such importance. For it seemeth utterly incredibl, that in so many hundreds of years, and thousands of Books, we should not meet one word that so much as intimateth what might justly require to be most plainly Manifested.

But This Objection, however big it looks at first sight, will hardly stand a strict examination, or reply upon what shall be answered.

For ('pray' Reader) consider, Whence will you expect such an account? From the Primitive ages? They thoght it needless: From the Later? They thoght it Prejudicial.

1. The PRIMITIVE ages thoght it Needless to give such an account in their Writings, bicause they constantly gave it in their Practice. It would have be'n a disparagement to the Institution to have writen upon it, as the bungling Painter did upon his rude pieces, *This is a Cock*, *This is a Bull*, &c. and it would have be'n a fulsom officiosness to inform a Reader of what he daily saw with his eyes.

The Reason of every Negative ceremonial Law, was at the time of stablishment legibl as the Letter: but in following Generations almost utterly lost, till *Maimonides* discovered, that most of them poinred at som Idolatrous Ceremony, at That time practised by the neighbor Nations, and

and therefor forbidden the Jews, upon the same account as were their daghters.

And the same is the case in most Positive commands: Generally som present custom declares the contents, thogh afterward by degrees, it wears into more and more obscurity, and in process of time grows utterly illegible.

I instance only in the Other Sacrament. Both Scripture and Antiquity have be'n altogether as silent concerning the Origination of That, as of This. All that we read of it in the Gospel amounts to no more but This, that *John* ministred it, the People received it, and the Pharisees questioned, *Why Baptisest thou, if thou be not the Christ, nor* Elias, *neither that Prophet?* No Evangelist thought fit to expound the reason either of the Action or Objection, because the Then knowen custom sufficiently manifested it; which yet was lost as much as This, to many Generations, thogh now retrived and generally owned by the Learned: and why should not This share the right of *Postliminium*, as it hath do'n the loss?

2. LATER ages desired to hide any such notice. They bent their endeavors to advance the honor of the Sacrament to the highest pitch of veneration, and might well suspect, lest such a discovery should depress its esteem. They saw how short the Greek Fests fell, not only of Jewish Piety, but Ordinary Sobriety, and thought so base a descent, too great a disparagement to so venerable a Mystery, which they therefor thoght might lose much of its honor, if its pedigree were not cast into the den of time to be there devoured.

And who can secure us, that upon This very reason we may not have lost som of the Primitive Writers informations in This particular? We know the labors of Earlier ages lay at the mercy of the Later, to be ether preserved or suppressed, as they should judge most suitable to their

own conceptions; we know how industrious they have be'n to strain their inventions, for dignifying the Sacrament with such mysteries as may dazel our understandings; and it is hard to imagin they should be very careful to preserve any such Papers as must bring light to confute their dearest Opinions.

Yet hath the Last inquisitive Age, in victory over the dubl hindrance, Expressly discovered the One, and Virtually the Other half of the lost Hypothesis: *Whether our Lord in his Institution adopted som Jewish Tradition?* is at least half the question: And this is affirmed by several of the most celebrated Critiks of this Century.

Our admirable Dr. *Hammond* in his excellent Annotations, hath said enough to justifie me from affectation of novelty, in That Half which relates to our Lords Institution, thogh without any eye to the Apostl's Argument, and our Duty.

On *Matth.* 26. 26. He hath this Paraphrase: *And whilest* Judas *was there, before any of them was risen from the Table, Jesus, in imitation of the Jews custom after Supper (of distributing Bread and Wine about the Table, as an argument of charity——instituted the Sacrament of the Eucharist, as a confesseration of charity among all Christians——telling them that this taking and eating, was now instituted by him as an holy rite,* &c. And *Luke* 22. 20. he thus Paraphraseth: *In like manner, after they had de'n eating, he took the cup of charity, usual among the Jews, and said, This cup is at this time,* &c.

It is true, in both these places, and in his note upon 1 *Cor.* 10. 16. He referreth the Institution to the Paschal Supper, which seemeth better to fit our Lords Institution; but coming to the words I have so much insisted on 1 *Cor.* 11. 26. he found himself necessitated to enlarge the mesure; for thus he Paraphraseth those words: *And do ye* [*in all your sacred Festivals*] *thus shew forth,* &c.

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Munſter likewiſe upon *Matth.* 26. 21. *Caterum quando in textu ſubditur, Dominum accepiſſe panem benedixiſſe ac fregiſſe, ſciendum quod is mos olim celebris fuit inter Judæos, multaq; ſcripta habent, de Fractione panis & Benedictione calicis.*

The ſame ſaith *Cameron* on the ſame Text. The ſame and more hath *Grotius*, who further proveth, That the Greeks as well as the Jews cloſed their Feſts with a cup of Wine ſolenly conſecrated? And this Virtually diſcovereth the Other Half, which ſo naturally followeth, that it is ſtrange how One could be admitted without the Other.

That the Primitive ages ſhould wholely omit any mention of our Lords regard to the Jewiſh Cuſtoms, upon ſuppoſition that it was ſufficiently evident, That the Mid ages ſhould induſtrioſly hide it upon fear of prejudice to their admirable Myſteries, That the Laſt age ſhould retrive it in their ſearch of Antiquities: Nothing of all This is ſo wonderful, as it is, that thoſe who had the skill and happineſs to diſcover Theſe *Indies*, ſhould not care to inrich themſelves with ſuch Treaſures, as without digging offered themſelves, eſpecially the wind blowing ſo hard as almoſt to compel them to Land.

For ſince we derive all our practical Doctrines concerning This duty from the Apoſtl's diſcourſe to the *Corinthians*, and That diſcourſe appealeth to This Inſtitution: it is manifeſt, we ought not to ſit down by any ſuch Cuſtoms, as can only anſwer That Inſtitution as abſtracted from This Argument, and not conſiſt with This Argument ſo built upon That inſtitution: Nor is it leſs manifeſt, that the Paſchal Cuſtoms, however large enogh for That, were too narrow for This.

Dr. *Hammond* could not Paraphraſe the 26th *verſ*, without extending it to *All Feſtival meetings*. If then there were two ſorts of Cuſtoms, Som only Annual, Others ordinarily Feſtival; Thoſe, agreeing with our Lords Inſtitution, but deſtroying our Apoſtl's Argument; and Theſe,

exactly agreeing with Both, it cannot be very diſputable, which of the two we are to receve for our ſtandard.

Whatever weight therefor might have be'n in the Objection, upon ſuppoſal of ſuch an Univerſal ſilence, the ſame muſt be in our Anſwer, or rather our Plea; For the authority of ſuch eminent perſons will bear me out in my fundamental Hypotheſis, *viz.* that our Lords Inſtitution was derived from a Jewiſh Cuſtom: and plain Reaſon will bear me out in what I further add; *viz.* that it muſt be Such a Cuſtom as may agree not only with our Lords Text, but the Apoſtl's Gloſs too.

So the wiſe matter-bilders have laid the foundation; and I have taken ſuch *care how I bild thereupon*, that I hope my good Reader will find no cauſe to complain, otherwiſe than our Modern bilders do of ancient Houſes; that they are Stronger and Darker, with Thicker Walls and Leſs Windows than needed.

To the Former part of ſuch an Objection I anſwer, that Thickneſs of Walls may be a falt in a dwelling Houſe, but not in a Caſtel, which muſt expect to be battered and ſtormed by the whole Country.

To the Later part: That if I cannot be juſtified by the neceſſity which obliged me to diſpute in ſuch manner as the Subject mater required; yet I hope I ſhall be Pardoned, upon amendment in the remaining part of my Work, to which upon That hope I now apply my ſelf.

CHAP.

CHAP. V.

Mater of Fact recorded in Scripture.

I. *A transition to Mater of Fact. Not so easily understood as might have be'n expected. Two things considerable.* 1. *The Backwardness of the Apostl's in Understanding our Lords mind.* 2. *The means which our Lord used to recommend it, unprosperos: The night of Institution, by its Terrors.* II. *Our Lord's conversation with the two Disciples in the way, and at* Emaus, *so ordered, as to discover the meaning of his Institution as well as the truth of his Resurrection; ineffectual upon a contrary reason. Their ignorance 'till the coming of the Holy Ghost.* III. *The second observable. Their diligence in obeying our Lord's will when discovered. That by their breaking of Bread must be meant the Lord's Supper, appears by,* 1. *The Exercises accompanying it.* 2. *The Phrase expressing it.* IV. 3. *The Place,* οἶκον *must signify the meeting-house, where the first Christians held their Conventicles for fear of the Jews.* V. 4. *The time. The Apostl's and Brethren at Hier: daily. The Remote Churches on the Lords day.* VI. *The first Day of the Week, consecrated to This office, and for That reason stiled the Lords day, dishonored by derivation from the* 4th *Commandment, cannot be worse profaned than by neglect of This office, to which it oweth it's sacredness.*

HITHERTO I have labored to serve the Learned and the Inquisitive, the Able and the Willing, to search both the ground of our Lords Institution, and the Apostl's discourse concerning it; which reciprocate such light to one another, that I hope every such Reader is fully satisfied, both

in Conſcience and Curioſity. But there ar many other, who ether underſtand not ſuch work, or will not ſuffer the fatigue; whom I ſhall now endeavor to fit with leſs troublſom Diſcourſes.

It is much eaſier both to Underſtand and to Attend the the proceſs of an Hiſtory, than that of an Argument; and the ſens of Mater of Fact, as it is more Obvious, ſo is it generally more Potent than That of Mater of Right.

What therefor I have hitherto be'n proving to have be'n our Lord's and Apoſtl's mind, concerning our obligation to conſtancy, I ſhall now authoriſe by the ſuitable Practice of All the Apoſtl's and Primitive Churches. In This Chapter I ſhall ſearch the Scripture for the Former; and in the following I ſhall look into humane Writers for the Later.

In This Chapter let us vieu the Scripture, and ſee the ſtrange unhappineſs of This Subject! We might well hope to 'ſcape all diſputes concerning Mater of Fact: when the witneſs is infallibl, what can we need more but to hear him? Yes, we need underſtand him too; and as in the Apoſtl's argument we have found difficulty, bicauſe thoſe expreſſions which were familiar to His age, are worn out in Ours: So the ſame difficulty ſtill purſueth us in the very Hiſtory. We muſt not only vieu what is written, but we muſt *ſcrutar*, Search and Examin, and that carefully too, what is meant when report is made even of Mater of Fact.

But we have This comfort, that as the troubl will be now leſs, ſo will our diſcoveries be more various; and at every ſtep we ſhall meet ſomthing worth the no great labor of the inquiry.

Two things will be worth our obſervation.

1. *How careful our Lord was to recommend his Inſtitution, and how backward the Apoſtls were in Apprehending his meaning.*

2. *How diligent the Apoſtl's were in Obeying his will, when well informed concerning it.*

1. In

1. It is worth obſerving (be it but for our own juſtification) that notwithſtanding our Lords care to inſtruct them, the Apoſtl's themſelves were as hardly broght to underſtand his mind in his Inſtitution, as we ar now. And it is more particularly obſervable, that Thoſe endeavors which he uſed to recommend it to their affections, met the ſame ſucceſs, as we have ſeen follow thoſe very words of the Apoſtl, whereby he endeavored to prove the neceſſity of conſtancy.

Our Lord's care to recommend it appeareth eſpecially by two Actions. 1. His timeing the Inſtitution: Secondly, His care to mind them of it, while freſh in memory.

1. He choſe the fitteſt Time for the Inſtitution. The Apoſtl obſerved it, and we ſhall anon find another occaſion more fully to conſider how obſervable it is, that it was *the Laſt night*, and That *wherein he was betrayed*: and the Evangeliſt is careful to commemorate, with what affection he embraced That Paſsover, for This very reaſon, bicauſe it was the moſt proper for This Inſtitution.

But That diſmal night, however ſeaſonable to endear it to Future times, was leaſt ſo, for it's publication to the Preſent. It was natural, that the dreadful Tragedy then impending, ſhould ſo confound both their Apprehenſions and Memories, as utterly to rob them of all other conſideration, but of their Lord's and their Own dangers, leaving them no power to regard the at-ſuch-a-time-ſcarce-conſiderable action.

To cure This inconvenience, he applyeth a contrary remedy, and that ſpeedily.

II. HIS Reſurrection was matter of as great Joy, as his Paſſion was of Grief or Fear, and he makes That an opportunity to remedy the Other.

After his Death they met together, not to Feſt but Faſt, bicauſe the *Bridegroom was taken from them*: the news of his Reſurrection muſt give them the *garments of gladneſs* for

for the ſpirit of heavineſs, and invite them both to turn their Faſting to Feſting, and to cloſe their Feſts with his Supper, as he had both very Carefully and very Lately commanded.

He therefor contriveth a way whereby he may at once aſſure them of the truth of his Reſurrection, and the meaning of his Inſtitution. The ſtory we meet in *Luke* 24.13. which bicauſe we as litle heed now, as the Apoſtl's did then, will require ſom Animadverſion.

Finding Two Diſciples traveling together, to complete the neceſſary number, himſelf makes a Thitd. He joins himſelf to them, diſcourſes with them, gives them ſufficient opportunity and occaſion to obſerv his countenance, his voice, his meen, and whatever els he might be know'n by. But theſe (it ſeems) were Diſciples in extraordinary, not ſuch as ordinarily converſed with him; and they knew him not ſo perfectly, as to diſcover him in ſuch circumſtances.

He ſuppeth with them, and having by his diſcourſes manifeſted himſelf a Rabbin, takes the office of פורס the Breaker, anp performs it not in the Accuſtomed, but his Own New form; points not ſo much to the Bread as to his own Body, and thereby ſo manifeſted his Perſon, that immediatly they knew him.

This gives us an Hypotheſis ſuitable to all the *Phænomena* of the ſtory, otherwiſe unaccountable; and if our eyes be withholden that we no more know his Meaning now, than the Diſciples did his Perſon by the way, let us look how we ſhall anſwer theſe queſtions.

How came their eyes to be opened, ἐν τῇ κλάσει τοῦ ἄρτου, in or by [the] breaking of [the] Bread, more than by all his other appearances? You ſay, he might diſcover himſelf When and How he pleaſed. True: but the queſtion concerneth not his Power, but his Will which governs that Power, and is it ſelf governed by his Wiſdom.

We therefor further demand, Why he that Could do it

in

in what circumſtances he pleaſed, ſhould Chuſe to do it in Theſe, rather than any Other? This ſay you, is a ſaucy queſtion; we are not to call our Lord to account for his actions.

But may we not be bolder with his ſervants? his Diſciples and Evangeliſt? Let us then inquire concerning them. Why were the Diſciples ſo careful to report This very Circumſtance? Why the Evangeliſt ſo punctual to record, that they reported not only the Thing, but the Manner, πῶς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου, *How* (*or in what manner*) *he was known to them by* [the] *breaking of* [the] *Bread.*

Here meet an unaccountabl Will of our Lord chooſing This very Manner of diſcovering himſelf, the no leſs unaccountabl Care of the Diſciples reporting This Manner, and of the Evangeliſt recording both the One and the Other: Muſt All this be imputed to a fortuit concurſ, without any deſign in ether of the Three, to honor the by Them Unregarded, and to Us Inſignificant Circumſtance?

Once more. We muſt never fly to a Miracle, where we find Nature: nor muſt we ſuppoſe our Lord to have exerciſed his miraculous Power without his Wiſdom. We have a fair ſmooth account one way, his action ſuitable to his Own laſt Inſtitution, in circumſtances exact, his form of words [*This is my Body*] in the moſt proper manner ſignifying both Who he was, and Why he did this, muſt needs by natural ſignificance *open their eyes*; thoſe of their Bodies to diſcover his Perſon, and thoſe of their Underſtandings, to diſcover his Inſtitution. On the other ſide, θεὸς ἀπὸ μηχανῆς, a needleſs, fruitleſs Miracle, which we cannot believ, without Neglecting our Lords wiſdom, and Renouncing our Own.

Yet are the Apoſtl's eyes holden: This Seaſon upon a contrary diſorder blinding their apprehenſions, as the Paſſion-night had do'n. For thogh He appeared to them whiles This very action was in relating, diſcourſed with them,

them, ſhewed them his hands and his feet, yet at firſt they believed not for Joy and Wondering. Which Paſſions, thogh they blew from a contrary point, broght violence enogh to ruffle their minds into ſuch confuſion, that they could not diſcover his very Perſon, much leſs his Mind.

No leſs than forty days did their eyes continu thus holden, nor were they opened, 'till the miraculous illumination of the Spirit of Truth, broght all our Lords ſayings (with their explications) to mind.

The ſame St. *Luke* which records theſe appearances, cloſeth the Goſpel with this ſhort account of their Devotions: *They were continually in the Temple praiſing and bleſſing God.* And with the ſame character doth he deſcribe it in the beginning of their *Acts* 1. 14. *They all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren.* Not a ſyllabl of [*the breaking of the Bread*] here or any where els, during the whole forty days.

But immediatly upon the coming of *That Spirit of Truth*, which according to our Lords promiſe, *led them into all Truth, and brought all things to their remembrance that ever he had ſaid unto them*, and not only to their Remembrance, but to their Underſtanding; Then did they both Remember and Underſtand, All that our Lord ſaid, did, and meant, concerning his Supper.

III. AND now we are com'n to the ſecond Obſervable, viz: *How diligent they were in performing this duty when they knew it.* For immediatly we find This added to their other Devotions, *Acts* 2. 42. *They continued in the Apoſtl's doctrine and communion, and in* [*breaking of bread*] *and in prayer*; and in verſ. 46. *They continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, did participate the food,* μετελάμβανον τροφῆς, *with gladneſs and freedom of heart.*

And

And here, bicauſe it may poſſibly be queſtioned whether our Lords Supper be meant, we ought to obſerv. 1. *The Exerciſes accompanying it.* 2. *The Phraſe expreſſing it.* 3. *The Place of celebration.* 4. *The Time.*

1. *The EXERCISES ACCOMPANYING it*, were All Holy, *Bleſſing God, Supplication, Prayer*, All Acts of Devotion; What maketh *Breaking of bread* in ſuch company? What fellowſhip hath God with Epicurus?

2. *The PHRASE* is Diverbial, every one in That age underſtood it. *Eating of Bread* was their idiom for a Feſt; and *Breaking of Bread*, for the conſecration of it by this Ceremony: ſo that This was not only the moſt Proper, but the Only Phraſe that could have be'n uſed to expreſs both That Cuſtom and This Sacrament.

Why St. *Luke* ſhould here give the Bread the honor to denominate, when we found St. *Paul* ſo partial to the Cup; we need ſeek for no other reaſon, but This, *viz.* The Jews uſed ſo to ſpeak; yet is there another.

Thoſe cavilers who had ſo ſtrained to impeach the Apoſtles, as *drunk with new wine*, would not have failed to ſlander their Meetings, as drunken compotations, if themſelvs ſhould have profeſſed they met *to drink the Cup*. In This ſtile therefor is wiſely conſulted the honor of the Exerciſe: which is hereby ſo far removed from any ſuſpicion of drunkenneſs, that is not ſo bad as ordinary Eating; ſo far from Riotous, that it could not be ſuſpected to be merely Civil.

IV. 3. THE *PLACE* where this Exerciſe was performed, ſeemeth to oppoſe it's Sacredneſs, and therefor requireth more than ſuperficial heed. The word in the Greek is κατ' οἶκον: Our received Tranſlation Engliſheth it [*from houſe to houſe*] ſome Margins [*at home*] Ether of them importing a Common Place, would denote Common Bread; but let us conſider.

The

The Apostl's, opposing the Religion legally establisht, were necessitated to hold Conventicles, for fear of the Rulers, when they met to celebrate This office, which by Them was abominated, and would certainly be persecuted.

The Templ was a publik place for Jews and Gentiles, It was a *house of Prayer for all nations*, bicause Natural, Universal Religion taught all Nations to pray and praise God; Thus far might the Apostls communicate, as well with their Enemies as Disciples; and that they might so do, they *continued daily with one accord in the Temple.*

But should they have presumed There to celebrate This Christian office, and thereby to Upbraid their Rulers for having *destroyed the Lord of life*; they must infallibly have drawen upon themselves, not only certain Disturbance, but certain Destruction. It was therefor absolutely necessary, to cary This office to som Other place, wherein they might escape both eyes and hands of enemies: And if there were Any to be found that emulated the Templ, as the Tradition did the Sacrifice; That, above All other, might best pretend to the honor.

Our industrious *Mede* and *Gregory* have abundantly proved, that the Jews and their Proselytes, in their greater houses, were careful to provide a large upper room for Religious Exercises. Such was That, wherein our Lord instituted This Sacrament, Such (if not the same) was That, wherein *the eleven continued with* Mary, &c. *in prayer and supplication*, to the number of 120. Such That, wherein *Paul* preached when *Eutyches* fell down from the third loft, *&c.*

These large Rooms were caled ὑπερῶα, bicause of their situation on the top of the house, ἀνώγαια, either for the same reason, or for the Largeness of the windows, and perhaps ὄικοι, becuse their amplitude, by the same ἐξοχὴ, as the fairest pile in a City is caled the *Domo.*

It was but Rational, that the Apostl's with their Disci-

ples,

ples, finding it ſo far from Safe, that it was not Poſſibl, to perform This office in the Temple, ſhould provide for their Quiet and Safety; and but Pious, that they ſhould chuſe ſuch a Place as might com as near the Templ as poſſibl, both in Greatneſs and Holineſs.

This οἶκος, we again find joined with the Templ, *Act.* 15. The Angel of the Lord commanded the Apoſtl's *to preach to the people in the Templ*, verſ. 20. And in the laſt verſe we find their obedience ſuch, that *daily in the Templ, and* [*in every houſe*] (if the Tranſlation ſpeak truth) *they ceaſed not to teach and preach Jeſus Chriſt*; But the Greek ſpeaketh as before. In conformity to the Angels command, *they preached to the people in the Templ*, that they might Convert the yet Unconverted; and they did the ſame and more in the οἶκος, to confirm thoſe that were already Diſcipled.

Thus far we have found fair Probabilities: Now I add a Demonſtration, not heeded by the above-named Learned Authors. Hitherto we have found it in the ſingular number, κατ' οἶκον; but upon cogent reaſon we ſhall find it in the plural, *Acts* 20. 20. St. *Paul* having convened the Diſciples of *Aſia*, thus juſtifies himſelf to them: *I have kept back nothing from you, but have preached publikly, and* (κατ' οἴκους (which may now be more tolerably, though not exactly tranſlated) *from houſe to houſe*.

Now I demand any colour of reaſon for this change of number, other than This plain one: *Aſia* was a large Province, There were Therein divers Churches in divers Cities, and it was proper that every City ſhould have it's proper οἶκον; and conſequently, the Apoſtle muſt there preach, as from City to City, ſo *from Hous to Hous*. But *Hieruſalem* was no more than One, though perhaps greater than two or three Cities; and required no more but One, ſo it were a great Meeting-houſe; and There, breaking of Bread might well be celebrated, κατ' οἶκον, in one *Domo*.

As certainly therefor as the Plural number ſignifieth more

more than the Singular, and a Large Province needeth more Meeting-houſes than a City, and the Apoſtl changeth numbers in conformity to the need; ſo certain it is, that the οἶκος muſt ſignifie ſuch a Houſe, as is appropriate to ſuch a Meeting and ſuch an Exerciſe.

V: 4. THE TIME when this was do'n, is ſeverally ſtated; one way for *Hieruſalem*, and another for remoter Churches.

1. At *Hieruſalem the Apoſtles and Brethren continued Daily in breaking of bread*, as well as *in ſupplication and prayers*: but it was not, could not be ſo in other places.

Hieruſalem was the Metropolis, There the Apoſtolik College kept their conſtant reſidence; they deſerted their Secular calings, devoting themſelves entirely to the propagation of the Goſpel, preaching in that Mother-city, and thence iſſuing their Emiſſaries and Orders to other Churches. There, *all that believed were together, and had all things common, ſold their poſſeſſions and goods, and parted them to all men as every man had need*, Acts 2. 45. and 4. 35. This was no more than neceſſary, that thoſe who had nothing but their hands, might not be compelled to imploy them with their time for their bodily maintenance: and in conſequence hereof, when all the Believers were impoveriſhed in Particular, and their common ſtock ſpent, then muſt they be maintained by Contribution from Other Churches, whom their Emiſſaries had converted to the ſame Faith, receiving Carnal things in exchange for Spiritual things.

2. To Theſe Churches therefor another life was neceſſary. Being to miniſter, not only to their Own neceſſities, but to thoſe of the now poor Saints at *Hieruſalem*, they were caled to Work as well as to Believ. To his *Corinthians* our Apoſtle preſcribeth, that *in what ever caling any man is caled, he therein abide*, σὺν Θεῷ, *in Gods name*; and to the *Theſſalonians*, *That if any one would not Work, neither ſhould he Eat.*

Yet,

Yet, as the poor Saints must have a Portion of their Goods, so must God have of their Time: The Law had directed to the *Seventh day*. Upon that day they Might, and they Did join with the Jews in their Sabbath Devotions in their Synagogs, as the Apostls did at *Hierusalem* in the Templ: But for *This holy Supper*, That Day was for the same reason no less unfit than That Templ.

What therefor we said of the necessity of another Place, is no less true concerning another Day, necessary to be consecrated to this Anti-Jewish office. And what Day more proper than the Next, not only nearest in Time, but superior in Work? On the Seventh day God rested from his work of Creation, and fested Himself in the complacency he receved from the vieu of its perfection. But upon the First day, our Savior triumphed in the accomplishment of the to Him harder, and to Us happier work of our Redemtion. And as this Office was to take it's time after Reading, Preaching and Prayer (as we shall see more anon) so was it congruos that it should succeed the Sabbath, consecrate by the Law to those Offices.

The next day therefor, as every way fittest, is set apart for this Greater Mystery, in memory of our Saviors Passion and Benefits. This we find expresly declared, *Act.* 20. 7. *Upon the First day of the week the Disciples came together to break bread, τȣ̃ κλᾶσας ἄρτȣ, for breaking breads sake.*

And for this reason was it stiled the *Lords day*, as appropriate to the honor of His Person, *Rev.* 1. 10. And in aftertimes, *the day of Bread.* Chrysost. Hom. 5. De Resurrect.

And since we cannot better manifest our Love to him, than by charity to his members; and this Supper was both an Emblem and a Means of mutual Love; therefore must it be attended with Liberality to the Poor, recommended specially at this time by our Apostl to the *Corinthians*, as before to his *Galatians*; exhorting, that *Upon the First day of the week, every one should lay by in store as God had prosper-*

proſpered him, 1 Corin. 16. 1, 2.

And for this conſtantly attending Offertories ſake, no leſs than for the influence they had in promoting mutual love among the Communicants, were theſe ſtiled *Feſts of charity*; under which character St. *Jude* mentions them, as the ordinary exercife of all viſible Members of the Church, which els had not be'n ſo obnoxious to the *Spots* he complains of. Yet ſo incorrigibl was the General ſenſuality, that by *Tertullians* time they were relapſed into the ſame profaneneſs, with that reproved in the *Corinthians*: the Feſts forgot their relation to the Lords Supper, and a while after, were baniſhed out of his Church.

For ſom Ages did the now dead Sabbath ly in ſtate, not as ſtill in force by vertu of the Law, which it ſelf was dead, but in charity to the Jews; in order to whoſe more probable converſion, Chriſtians complyed with them, as far as lawfully and conveniently they Might; and they Might ſo, in All offices of Natural religion, as in their Templ, ſo on their Sabbath, thogh the Sanctity of Both were equally aboliſhed.

But with This difference, that the σαββατα were without any Poſitive Command, honored by the Jews as ſo many Chappels of eaſe, even while the Mother-templ ſtood, and therefor were not by the Apoſtl's firſt conſecrate to this office; But the Lords day was never ſanctified by the Jews, nor upon any other account by the Apoſtls, but adæquately for this Duties ſake, which gave it both Holineſs and Name, not as Succeſſor, but Superior to the Sabbath. And this is worthy our conſideration, not only for the Sacrament's ſake, but the Day's too.

VI. FOR to derive the LORDS DAY from the fourth Commandment, as it is Inconvenient upon other accounts, ſo is it Miſchievous upon This; that it looſeneth its relation to This office, for who's ſake alone it was dignified, as with the aſſemblies of the Saints, ſo with

with it's title of the Lord's day: Nor is such an opinion consistent with the practice of the Primitive Church, which for several ages celebrated Both; the One for the Jews sake, the Other for the Sacraments, which therefor we ought to celebrate as constantly (at least) as we do That day; which cannot be duly (because it needs not all) be sanctified without it.

Were this as carefully heeded, as in Scripture it is plainly declared, in Reason duly accounted for; and in the Primitive times publikly practised; both the *Lords Day*, and *His Supper*, would have escaped Those losses, which Both of them suffer by their separation; the One rob'd of it's greatest Honor, the Other of its very Being.

For as it is higher Honor to the Day, to be acknowledged an Evangelical Substance, than a Legal Shadow, and to be celebrated with this office, than without it; so is it not only Less Honorable, but More Destructive to this Holy office, to be spoiled both of the acknowledgement due to it, from the Day so preferred by it's interest, and of Safety from that Neglect, which could never have befallen it, while the Day it self is sanctified, if that Sanctification were acknowledged to relate to this Performance.

Those therefor who ar zelos for the honor of the Day, are for it's sake obliged to consider, whether any Sport, or any Labor, can be so pernicious a desecration of it; as the Omission of this Sacrament, who's celebration was the sole reason of the sacredness, both of the Day it self, and of its Eve; which of the two hath the greater interest in the Fourth Commandment, as being the same Seventh day which Gods peopl celebrated, as thereby consecrated; yet had not retained any difference under the Gospel from common days, but in order to the better preparation for the Sacrament, to be receved the Lords day following, and upon That account differenced not by Festing, but by Fasting.

And since necessity may drive to Mean condescensions I

beg now, not only for the Lord's ſake, but for the Lord's day's ſake, for That day's ſake, in who's behalf ſo many complaints ar made, not only To our Governors, but Againſt them: I beg that thoſe who ar ſo zelous to have the Day reſtored to its due honor, would do their part to reſtore this Sacrament to its due celebration; whereby the Lord's Day, with his Perſon, would be better righted, than by Sabbatizing with Rigor more than Jewiſh, but with Worſhip leſs than Chriſtian.

Let us now ſpell all together. The Exerciſes accompanying this conſtant breaking of Bread, Were they not Holy? The Phraſe expreſſing This exerciſe, Is it not proper? The Place, Was it not conſecrated before? The Time, Was it not conſecrated purpoſely? What then can be anſwered to the Apoſtls demand, *The bread which they brake, was it not the Communion of the body of Chriſt?* Or to Our inference? that they were as conſtant in the Holy Communion, as in Common Prayer.

CHAP.

CHAP. VI.

The Practice of Antiquity.

I. *The constant Practice of Christ's Church in it's best ages, proved by one evidence of each kind.* viz. 1. *Canon, the* 39th *Apostolik.* II. 2. *One Father,* Justin Martyr. 3. *One Historian,* Socrates. *The Church of* Rome *under pretence of Tradition, innovated against the Church Universal.* III. 4. *Enemies of each kind.* 1. *Protestants.* IV. 2. *Papists.* V. 3. *Junior Fathers, particularly St.* Augustin, *whose words are recited, wherein we must distinguish between Father and Doctor. As Father he stateth the question. The question and the practice of the Church both in Doctrine and Discipline, very different between St.* Augustin's *time and Ours.* VI. *As a Doctor he determins the question.* 1. *His stile very diffident, because his Opinion is opposit to all other Fathers.* 2. *His determination reacheth not Our question. Yet have later ages caught at his words, and strained them beyond his intentions, with unhappy success. His Synæretism rectified.*

FROM Scripture, I am now to descend to Humane Writers, to examin whether by them we find the Practice of the Primitive Churches agreeable to That of the Apostls.

I. AND now I feel something like a Tentation, to imploy my Servitor to collect what the Fathers (the Eldest especially) have written on This subject; and then stifling my Reader with a multitude of Quotations, purchase my self at Both their costs, the name of *Well read in the Fathers and Councils,* &c.

But corage, Reader! I have no more such a Design, than my Subject such Need; Where none contradicts, One com-

petent witneſs of Each kind, may very well claim the belief of any indifferent perſon: and with More I will not troubl you. I ſhall therefor produce but One ancient *Canon*, One *Father*, One *Hiſtorian*, and One *Enemy*, of each party.

1. Of CANONS, I account Thoſe moſt Ancient, which have uſurped the title of Apoſtolical, thogh many of them bewray themſelves unworthy of it. We have reaſons more than enough to decline their Authority, but None to except againſt Their Teſtimony concerning Mater of Fact, ſuch as is the Publik practice of the Viſibl Church, at the Time of their Date; which is Therefor certainly Ancient, bicauſe not certainly known, ſince having no Councel to father them, they muſt needs be elder than Any. Of Thoſe Canons, the 9th thus briefly and plainly deliver-eth the opinion we ar pleading for. *All the faithful which enter the Church, and hear the Scriptures, but do not ſtay out the Prayers, nor receve the Holy Communion, ought to be excommunicate, as diſturbers of the Church.*

To This ſo clear evidence I know nothing capabl of being oppoſed, unleſs (perhaps) the word [*faithful*] be ſuppoſed to exclude All, but ſuch as deſerv the higheſt ſens of That title.

But it is ſufficiently know'n, that That comprehenſive word conteineth All but *Catechumens and Penitens*: All others as viſibl Members of Chriſts Body, being in Thoſe days honored with That ſtile.

And that it ſignifies no otherwiſe Here, the words themſelvs ſufficiently evince: For This title is allowed to Thoſe very Perſons, who at the ſame time ar cenſured as worthy of Excommunication.

Nor can the Laſt clauſe be taken ſo copulatively, as if Thoſe paſſed uncenſured who ſtayed out Prayers, thogh they receved not the Holy Communion: For This was lookt upon as the greater crime of the Two. The Councils of *Antioch* and *Bracara*, required that ſuch ſhould be driven out of the Church: and St. *Chryſoſtom* bitterly chides

chides them, saying, *If thou ſtand by and doſt not Communicate, thou art wicked, thou art ſhameleſs, thou art impudent*: And we ſhall preſently ſee, that none could ſtay out the Prayers, but they muſt be at leaſt by-ſtanders at the Communion.

Or if any thoght to avoid them Both, they were not thereby excuſed, as appears in the caſe of the *Alexandrians*; for when many of them after *reading of the Goſpel* went away, *John*, ſurnamed the Alms-giver, then Patriarch, followed them out of the Church, ſharply reproving them, telling them, He came to adminiſter the *Euchariſt* to them, and never giving over his importunity, till he brought them back to the Holy Table.

Even thoſe who were go'n out of the Church as reſolved not to Communicate, and therefor certainly both Unprepared and Unworthy, did he promiſcuouſly even compel.

And This zele of ſo Eminent a Prelate, might I vouch as my ſecond Topik, ſince he cannot be denied the title of a *Father of the Church.*

But I urge not This (however Venerable) Authority, further than as Expoſitor of the true meaning of the now mentioned Canon; ſince by the ſhifts the People made to avoid the Letter, by not [*ſtaying out Prayers*] and the importunity the good Prelate uſed, to recal them both to *Prayers and Communion*; we may beſt Avoid any Evaſions, that our Modern Teachers may uſe, who in Reverence to the Sacrament fright the vulgar from it, and Juſtify my ſelf in my profeſſed endeavor to compel them to it.

And from the firſt Teſtimony thus cleared, I com to

II. 2. ANcient FATHERS, among whom *Juſtin Martyr* ſhineth with great luſtre. He floriſhed in the midſt of the Second Century, and is ſo Clear and ſo Particular, that his words may ſerv as well to Deſcribe, as

to Prove the Practice of Those days, consonant to the Apostls.

This excellent Father having before described the other Sacrament, and to its Description added (what the Church constantly did to its Celebration) That of the *Lords Supper*: proceeding afterward to giv a Several account of This, he thus reporteth its Constant Revolution.

And That day which is caled [*Sunday*] *there is a meeting of all that dwell in Town and Country, and the Reader having do'n his office, the Presidant makes an Oration, wherein he exhorteth the people to imitate such goodly things. Then we all rise and pray, and (as I have said) at the end of prayers, Bread, Wine and Water are brought forth, and the Prefect again poureth out with all his might Prayers and Praises, and the people answereth aloud,* Amen. *And there is a distribution and communication made of those things, over which thanks have be'n given, to every one that is present, but to the absent it is sent by the Deacons. But those that are wealthy and willing, contribute what they see good.* &c.

These words do so exactly suit the Practice of the Church to her above-recited Censure, that I know not what Light can be Added, or what Evasion Pretended, if we consider how expresly they declare,

1. That this was Every Sundays exercise. And that it was not confined to the Sunday, appeareth by what he had said before in the description of the Other Sacrament, whereof he made This a certain attendant, without declaring that it was do'n only upon Sundays.

2. *Every Christian* was thoght obliged to Communicate [*every Sunday at least*] bicause the Church-officers were appointed to cary the *Holy Supper* even to the Absent.

3. They mingled Water with the Wine; This we may very reasonably believ to have be'n do'n in Conformity to the Jewish Tradition; which forbiddeth *the Cup of blessing* to be otherwise celebrated.

For

For ſo the *Miſna* in *Berachoth* endeth the 7th Chap. אין מברכין *They bleſs not for the Wine, until Water be put to it*: This Action they call מזגין את הכוס *the Mingling of the Cup*, as they do the other, *the Breaking of the Bread.*

3. The third ſort of teſtimony promiſed was an HISTORIAN. I might plead performance of That promiſe, by the now recited words of *Juſtin*, reporting Mater of Fact. But that you may ſee this was no ſhort lived practice, I ſhall further offer you the teſtimony of a profeſs'd Hiſtorian, that wrote about the midſt of the fifth Century: *Socrates in lib. 5. cap.* 21. deſcribing the differences between ſeveral Churches in their Rites, thus ſpeaketh concerning the Subject now in queſtion.

Although All Churches All the world over, in every week on the Sabbath day celebrate the Communion, yet the Alexandrians *and Romans, upon an ancient Tradition refuſe ſo to do. But the* Egyptians *which dwell near* Alexandria *and in* Thebais, *celebrate alſo the Communion on the Sabbath, but receive it not after the manner of other Chriſtians; for after they have Feſted, and filled themſelves with ſundry meats, in the Evening making the Offering they Communicate in the Myſteries.*

Behold here a Teſtimony as full and as clear as can be expected from an Hiſtorian, yea from a Witneſs: for he nether ſpeaketh by hear-ſay, nor tranſcribeth other mens Writings of former ages, but reporteth what himſelf certainly knew, of the Univerſal practice of the whole Chriſtian World at the time of his Writing. And for our better ſatisfaction, let us conſider,

1. That He ſhould ſay the Sabbath was the day of Celebration, whereas *Juſtin Martyr* puts it upon the Sunday, can make no objection: The analogy between them having given the One the name of the Other in our own days.

2. Whereas the *Egyptians* Feſted firſt, and Communi-

cated

cated in the Evening after they had Feſted themſelves, this may well be taken for a continuation of the Primitive practice in their Feſts of Charity, baniſhed at That time out of other Churches, bicauſe of the abuſes they ſuffered from the Intemperance of the Peopl.

3. Concerning the ſingularity of the Roman Church.

1. It is not hard to reconcile *Socrates* with St. *Hierom*, who ſaith, That in His days there remained plain foot-ſteps of daily Communions in That Church; which alſo continueth true in Our days, without any contradiction to our Hiſtorian: She hath ſtill evident Foot-ſteps of more than Daily Communions, yet no Face of ſo much as Weekly; It ſeems that even in *Socrates*'s days they had put it in Maskerade.

2. We ſee what right That Church hath to ingroſs the title of Catholik: It is one contradiction to confine ſo large a Word to any One part of the World; and it is a Greater to confine it to That part which was ſingular, as differing from All beſides the *Alexandrian* Church.

3. We find what pretence that Church hath to equal her Traditions with the Scripture, ſince Univerſality is eſſential to a Tradition, and here ſhe pretendeth One unknown to the whole Chriſtian World. But moſt pertinently to our preſent purpoſe,

4. We ſee whence we are to derive the neglect of Weekly Communions: When the Roman Church got the Power to impoſe her own Singularities upon All other, the Ambition to uſurp the title of Catholik, as if ſhe were not only the Head but the Whole, and the Confidence to ſet up her Inventions as authentik Traditions; then muſt the Univerſal Practice of All the Chriſtian World be ſwallowed up, and our Lord's Inſtitution be loſt in a private Tradition, and an unintelligibl Maſs: *but in the Beginning it was not ſo.*

5. The reſult of all is, That the Doctrine of liberty from obligation to conſtancy in the *Lords Supper*, is Popery moſt

moſt properly ſo caled, both in the Mater, and the Derivation; in the Mater, as differing from the Church Univerſal; in the Derivation, as proceeding from no pretence of Scripture (at firſt, thogh it be otherwiſe now) but from Tradition of their own making, contrary to Tradition worthily ſo caled, and Scripture carefully examined.

Whoever therefor deſireth a *Thorogh Reformation from Popery and Popiſh Superſtitions*, let him not ſpend his zele about litl Ceremonies and Circumſtances, but imploy it in ſervice of the moſt Sacred and moſt properly Chriſtian office, which needs be reſcued from utter abolition by the Practices of *Rome*, never more groſly ſuperſtitious than in This Subject.

III. 4. THE Fourth ſort of Teſtimony is That of ENEMIES. Thoſe that appear ſuch to the Conſtancy we aſſert, may be reduced to one of theſe three Claſſes, *viz.* 1. Proteſtants. 2. Papiſts. 3. Junior Fathers.

Among PROTESTANTS, and Abov all others I therefor apply my ſelf to the excellent perſon above praiſed, bicauſe I know no other that hath aſſerted any thing ſo diſtinctly as to be capabl of an anſwer.

This admirable Perſon finding the Evidence of the beſt Antiquity, That of the Apoſtl's and Primitive Fathers undeniable, endeavoreth ro Evade what he findeth neceſſaty to Confeſs.

1. Concerning the Former we have heard him ſay, *True it is, the Apoſtls did indefinitely admit all the faithful to the Holy Communion, but they were perſons wholely enflamed with thoſe Holy Fire, which Jeſus Chriſt ſent from Heaven to make them burning and ſhining Lights*, &c. And then he ſpends a whole Page in ſuch a Character as one might think intended for the Apoſtls themſelves, did not the queſtion neceſſarily caſt it upon the Faithful: and then too, one might think *that word* muſt be taken in its moſt rigid ſens for the Elect.

But

But was there a *Judas* among the twelve choſen by our Lord himſelf, and not One unworthy among the thouſands of Diſciples, whom the Apoſtls [*indefinitely*] admitted? St. *Jude* deſcribeth not Such Saints (ſure) where, among other black characters, he brandeth them with This, that they *are ſpots in their feſts of charity*; and as litl doth he blame the officers of the Church for admitting them.

St. *Paul* too (I take it) doth not deſcribe *Saintly converſation* in thoſe Church meetings, for whoſe debaucheries he reproveth, not the Paſtors for Admitting ſuch Perſons, but the Peopl for Committing ſuch Leudneſs; yea, and So reproveth them, as not to Excommunicate them for their domeſtik riots, but to require them (however unworthy in their perſons) to come, but in a manner more worthy.

Had the Scriptures be'n ſilent, we muſt have be'n very tame, if without any evidence we had believed; that All Chriſtians, in that (better then Golden) age, deſerved ſo great an Eulogy: but after ſuch contrary Evidence, we have nothing better to do, than to pity ſuch an excellent Perſon, ſo enſlaved and hardly uſed by an Opinion, that putteth him to ſeek (but alloweth him no) ſhifts from ſuch inſupportabl Evidence.

Another Confeſſion (with its annexed Evaſion) concerns the Ancient Fathers in theſe words.

St. *Hierom* and St. *Auguſtin* tells us, *That even until their days, the cuſtom of receiving every day remained in the Churches of* Rome *and* Spain, *And all the ancient Fathers exhort to a frequent Communion: But juſt as Phyſitians exhort men to eat the beſt and heartieſt meats; not the ſickly and faint, but the ſtrong men and the healthy.*

All the ancient Fathers exhort to a frequent Communion. This is more than can well ſtand with his own poſitions, which diſcorage the generality from it: yet falls as much ſhort of truth, as *Frequent* doth of *Conſtant*: for we ſhall preſently meet ſom of them exhorting not only to Frequent, but Daily Communions.

Yet,

Yea, ſo certainly did the Primitive Chriſtians make This not only their Conſtant but their Principal exerciſe in All their meetings, that συνάξεις which primarily ſignifieth no more than a *Metting*, became the diverbial word for the *Lords Supper*; in exact conformity to St. *Luke*'s ſtile, who ſaith *They meet to break bread*: and the footſteps of the phraſe remain as plain, yet as much corrupted, as do thoſe of the Office, among the Romaniſts, who expreſs their Church-meetings by *Going to Maſs*. As certainly therefor as the Papiſts make the Maſs the Principal exerciſe of their Publik worſhip, ſo certainly did the Primitive Chriſtians make the Lords Supper the principal of Theirs; the very phraſe confirming their expreſs teſtimony of this truth.

They exhort men he confeſſeth, but evades the conſequence by adding, they do it *Juſt as Phyſicians*, &c. whereas it is undeniable, that *They exhorted*, as the *Apoſtls admitted*, *All Indefinitely*; and untill we are ſhewen that they excepted any, beſides *Cateſhumens* and *Excommunicates*; we muſt not clip their indefinite Exhortations, with unwarrantable Limitations, derived from no other reaſon but their ſerviceableneſs to our Hypotheſis.

IV. ANOTHER Claſs of Adverſaries at the *Papiſts*, who yet no leſs manifeſtly Preſerv, than Contradict, the Primitive Practice; For *That very Church* which obligeth not the Peopl to receve, but at *Eaſter* only, *That very Church* in whoſe magnified Synod at *Trent*, a Caveat was entered, not to derive even *That annuverſary obligation* from our Lords, but the Churches command; *That* very Church, to *This* very day, ſo Preſcribeth, as to Out-do the conſtancy of the Primitive.

Som may think it too much, that I have from the *Acts of the holy Apoſtles*, taken the *Lords Supper* for the reaſon of the Diſciples meetings *the firſt day of the week*. But none (ſure) can doubt, that with the Papiſt [*to go to Church*] ſignifieth the ſame, as [*to go to Maſs*] but to go to [*Hear Maſs*] is ſuch an errand as the firſt ages never went upon.

While

While they admit the people only to hear or see, Their [*Hoc est corpus meum*] is an egregios ly; and Both words of St. *Paul* may be applyed to such a Mass. To the people belongs [*This is not to eat the Lords Supper.*] To the Priest, *As often as you eat this bread and drink this cup, you shew forth the Lords death.*] And both the One and the Other forsake their Duty and their Patern, while they pretend to stick to them.

Thus the ruins of a beautiful Structure may at once evidence its amplitude, and confess their own rubbidge, no way answerable to the beauty it formerly served.

We need not therefor be ashamed of this kind of proof, as if we too much honored the *Church of Rome*, in owning her Practice for an evidence of the Primitive. We take it, not as the Testimony of the Honorable, but as a Confession of the Guilty, when we make use of their Own words as an evidence against the Speakers practice.

When we say every Mass ought to be a Communion, what do we more plainly, than condemn the Private ones, as carrying a Contradiction in the very Terms; and the Publik ones, as carrying One or More in their Performance: For they plainly contradict both the word [*Communion*] when there are no *Communicants*; and our Lords Command, while in One Element they Dispense, and in the Other Prohibit what He commanded.

Yet still they do well in the Thing, thogh ill in the Manner; in this very particular deserving to be owned a true, thogh corrupt Church.

V. 3. AND what if we now reckon the *Junior Fathers* amoug our Adversaries; yea, *Those very Fathers* by name, whom we but now found vouched, as telling us, *That the custom of daily Communions continued in some Churches until their days*?

What such Fathers, or other credible Writers, say of the Doctrines or Customs of the Churches of Christ in their

their own days, we think our ſelves obliged to believe upon their credit. And upon that account we doubt not, but This cuſtom of daily Communicating, who's foot-ſteps remained in Thoſe times wherein they wrote, was derived as Catholik from the preceding: and if themſelves Depart or Detract from what they have ſo witneſſed to be Catholik, what can we do better, than diſtinguiſh the Doctor from the Father, and judge his Opinion by his Teſtimony.

Whether St. *Auguſtin* have ſo do'n, and conſequently how far his authority is to ſway us in the preſent Queſtion, we cannot take a better way to find, than by tranſcribing his own words; the conſequences whereof, were he alive to ſee, he would doubtleſs lament.

His Diſcourſ is in his 118th *Epiſtle*, in theſe words among others. *Som will ſay that the Euchariſt is not to be receved every day: If you ask why? he tells you, bicauſe ſom days ar to be choſen, in which a man may live more purely and continently, that ſo he may com to ſo great a Sacrament more worthily; bicauſe he that eats and drinks unworthily, eats and drinks damnation to himſelf. On the other ſide another ſays, If thou haſt received ſo great a wound, and contracted ſo violent a diſeaſe, that ſuch remedies ar to be deferr'a: every ſuch man ought, by the Authority of the Biſhop, to be removed from the Altar, and put to penance, and by the ſame authority be reconciled. For this is to receve unworthily; Then to receve when a man ſhould be doing penance, and not according to his own pleaſure offer himſelf to, or withdraw himſelf from the Communion. But if his ſins be not ſo great, as to deſerve Excommunication, he ought not to ſeparate himſelf from the daily Medicine of the Lords Body. Between thoſe poſſibly a man may determine the queſtion better, if he admoniſhes that men ſhould abide in the peace of Chriſt. But let every one do what according to his Faith he pioſly believes ought to be do'n. For neither of them diſhonors the Body and Blood of the Lord, if they in their ſeveral ways contend who ſhall moſt honor the moſt holy Sacrament. For* Zacheus *and the Centurion did not*

prefer

prefer themſelves before one another, when one receved Chriſt into his houſe, and the other ſaid, he was not worthy to receve him under his roof.

That by this Diſcourſe we may undarſtand what was St. *Auguſtin's* Opinion, and how far we are to be determined by it, it will be requiſite that we conſider.

1. The State of the Queſtion. And 2ly, His Determination of it.

1. In Stating the Queſtion, we ar to obſerv. 1. The Queſtion it ſelf. And ſecondly, The Practice of the Church at That time.

1. The Queſtion it ſelf is extremely different from Ours: So different, that we may very well ſubſcribe to the Fathers determination. It is, *Whether the Euchariſt be to be receved* EVERY DAY, *or ſome days to be choſen wherein a man may live more purely, &c.*

Now we pretend not to EVERY DAY: But believ that the Lords day was purpoſely conſecrate, and afterward other holy days were added, and that every ſuch day hath its *παρασκευή*, ſet aſide to the purpoſe expreſſed by St. *Auguſtine, That a man may therein live more purely and continently, that ſo he may come more worthily to ſo great a Sacrament.*

If therefor This great Fathers Arbitration which was bounded to Every day, be ſtretched to the modern Queſtion which exceedeth All bounds; nothing will be ſo queſtionable as This, Whether the injury we do the Fathers Diſcurſ, or That we do our Lord's Inſtitution, be the greater of the two?

2. The Practice of the Church for which the Queſtion was calculated, was extremely different from Ours: and That in two reſpects.

1. In point of Worſhip. For at That time the Holy Communion was daily adminiſtred by the Prieſts (at leaſt in great Cities) and daily received by the devouter part of the peopl. *Som* (ſaith St. *Auguſtine* himſelf) *Daily communicate*

municate in the body and blood of the Lord, ſome receive upon certain days: in ſome places it is offered every day without intermiſſion, in ſom only upon the Sabbath and the Lords day, in ſome upon the Lord's day only.

2. In the point of Diſcipline, which in Thoſe days excluded the moſt ſcandalous both from the Communion and publik Prayers: but This by the ſentence of the Biſhop.

This, as it is plainly intimated in St. *Auguſtin*'s above-recited words, ſo is it more plainly expreſſed by St. *Chryſoſtom* in Theſe words, *Art thou not worthy of the Sacrament nor Communion? thou art not then worthy of Prayer. Thou heareſt the officer ſtanding and proclaiming, Whoever of you are in Penance, be go'n. If thou be one of thoſe that are in Penance, thou muſt not communicate: For he that doth not communicate, is in Penance. Why then doth he ſay, Be go'n you that cannot pray, and thou impudently ſtandeſt by, and art not ſuch, but one of them that can communicate?*

In which words of St. *Chryſoſtom*, two things appear very conſiderable.

1. That thoſe who were excluded from the Holy Communion, were no leſs ſo from publik Prayer, which by the above-recited account of *Juſtin Martyr*, began at the Communion Service.

2. That it was not left to every mans private Caprice or Conſcience, to Com or Forbear: But every one muſt com, if he were not under Penance by the Biſhops ſentence.

VI. HITHERTO we have heard St. *Auguſtin* as a Father, diſcurſing in the Early ſtile a queſtion ſuitable to his own time. We ar now to hear him as a Doctor, determining the Queſtion by his own Reaſon. And we are to obſerv. 1. The ſtile he ſpeaketh in. And 2. The Determination he giveth.

1. His ſtile is not definitive. Doth not give his Sentence, but his Opinion; yea, not his ſetled Opinion, but his ſtaggering

staggering unfledged Sentiments: Doth not Impose upon our Belief, but Propose to our Examination: *Between these* (saith he) *possibly a man determine, i.e.* No man hath yet so determined, nor can I say that any man may, but I offer it to consideration.

In This he speaketh most like a Father, that he confesseth himself Not to speak like one, as not declaring the Doctrine of the Church, but his own Private Thoghts, and that how modestly! how diffidently! how contrary to his stile in other cases!

This is not the Only Doctrine, wherein he took the boldness to depart from the Opinions of his predecessors: and in those cases he expressed himself with confidence sufficiently; why so timorous now?

The Reason is as plain as the change. In the Other Questions they had not declared their minds plainly; in this they had do'n it not only Plainly but Zelously.

St. *Cyprian* had said, *This bread we crave to have* EVERY DAY *given us, lest we who are in Christ, and daily receve the Sacrament for the food of Salvation, by interposing of any grievos crime, while restrained and not communicating, we ar forbidden the Heavenly bread, we should be separated from the body of Christ.*

St. *Basil* had said, Καὶ τὸ κοινωνεῖν καθ' ἑκάστην ἡμέραν, &c. *To communicate the body and blood of Christ* EVERY DAY, *is good and most profitable, seeing himself plainly saith,* He that eateth my flesh and drinketh my blood, hath everlasting life: *now then, who can doubt, but that often to partake of the life, is nothing else, but often to live.*

St. *Ambrose* had said, *If the Eucharistical bread be daily offered, why do'st thou receve it after a Year, as the Greeks do in the East? Receve That* EVERY DAY *which may profit thee every day. So live, that thou mayest deserv to receve every day; He that deserveth not to receve every day, deserveth not to receve after a year,* &c.

Saint

Saint *Chrysostom* complained, *εἰκῆ θυσία καθίσταται, in vain is the DAILY sacrifice*, &c.

So expres and so earnest we see were the Exhortations of other Fathers, both Before and In St. *Augustin's* time, that as they gave him sufficient reason to be diffident in declaring his own contrary opinion, so do they Us, to except against it, as singular and out-voted by his equals, if it prejudice the Truth we have engaged to assert: which whether it do or not, we are to judge by his Determination, wherein we ar to observ, 1. His Design. 2. His way of serving it.

1. His Design in determining this Question, is the same with that of the whole Epistl: which is, to perswade compliance in matter of worship.

The Peace of Christ is dearer to him than his Supper it self which is to serv it: and therefor ought principally to be regarded, thogh with it's diminution.

Rectius inter eos fortasse quisquam dirimit litem qui monet ut præcipue *in Christi pace permaneant.*

And to This only purpose doth he bring his instance of *Zacheus* and the *Centurion*. *Neq; enim litigaverunt inter se aut quisquam eorum se alteri præposuit.* He doth not pretend by their Exampls to determin the Question, but the Quarrel.

2. His Way to serv this good end, is by a toleration that *every one should do what he thinketh best*: which he encorageth with This reason, that *nether of them dishonoreth the body of Christ, if* salubberrimum *Sacramentum certatim honorare contendunt.*

In which last words the good Father may seem to unty the obligation I have so much contended for. For *if every one may do what he thinketh best*; if He do not dishonor the body and blood of Christ, who striveth to honor the Sacrament by forbearance, in sens of his unworthiness; then cannot our obligation to constancy be indispensibl, but our selvs ar judges of what is best.

Upon This Authority of ſo great a Father, ſo confirmed with pios reaſon, have following ages proceeded to the modern way of honoring the Lords Supper. Having learned to ballance Reverence againſt Performance; to make the former the more weighty, they have loaded it with ſo many doubts and difficulties, that he muſt be both very good and very confident, who will not prefer the *Centurions* ſafe and eaſie complement, before *Zacheus*'s coſtly and troubleſom entertainment. Thus while every one chuſeth to excuſe himſelf *as unworthy that Chriſt ſhould come under his roof*, He may complain *that he hath not where to lay his head:* And All, or at leaſt much of this proceeding from the too much valuing and too little conſidering the good Fathers words, I thoght to reſcue both the Truth and Him from ſo great and unhappy a miſtake.

For as Theſe words will not Require, ſo will not his other writing Permit, that we ſhould liſt Him among our Adverſaries; He that caled as loud as any other Father, He that ſo earneſtly expoſtulated with the deſertors of the Holy Sacrament, ſaying, *What is the reaſon, O hearers, that ye ſee the Table and come not to the banquet?* He certainly did not intend to furniſh his hearers with an excuſe, that they did what they thoght beſt, upon the ſame reaſon as did the *Centurion.*

Nor can we eaſily ſo miſtake, if we regard either the caſe, or his very words: *Inter Eos*, and *Neuter Eorum*, reſtrain his determination to Thoſe two parties between whom he profeſſeth to arbitrate, who both of them might plead ſuch good precedents as might entitle them to toleration at leaſt. *One thinketh it beſt to communicate Every day, Another thinketh it better to do it only upon ſom certain days*: The Former voucheth the Apoſtls and the *Hieruſalem* Church, who *continued Daily in breaking of Bread, as well as in Prayer*: The Later, the Provincial Churches who *met the Firſt day of the week to break Bread.*

But how wide is this from our Queſtion, wherein One thinketh

thinketh himſelf obliged to receive the Holy Sacrament as often as it is offered; and another thinketh himſelf free to take or refuſe it as often as he thinketh fit.

Whether the good Father would have determined This Queſtion, *Inter Nos*, in the ſame manner as he did That *Inter Eos*, is not ſo apparent, as it is, that his Inſtance can here have no place.

Zacheus had a Command from our Lord to come down and entertene him at his houſe: he did ſo, and honored him by the forwardneſs of his Obedience: The *Centurion* had no ſuch command. and he honored Him by the humility of his excuſe. Had *Zacheus* receved no ſuch command, who knows but he might have excuſed himſelf as did the *Centurion*? Had the *Centurion* receved ſuch a command, who knoweth but he would have receved our Lord with the ſame alacrity as did *Zacheus*? Had he not, his own inſtance of his ſervants obedience muſt have condemned him.

Both of them honored our Lord, but Both cannot be imitated by Us. For either with *Zacheus* we have a Command, or with the *Centurion* we have None.

That we have none to receve the Lords Supper EVERY DAY, we willingly acknowledge, and thereby ſubmit to St. *Auguſtin's* determination: But whether we have one to receve it as often as it is celebrated, that we may underſtand, we muſt proceed to examin, *The word of Command*, DO.

PART III.

Concerning the word DO.

CHAP. I.

We muſt anſwer ſuch a Command no otherwiſe but by Performance.

I. *The cauſe of our diſobedience to This Command, too much Fear.* II. *We may not commute Doing for any other ſervice.* III. *The Reaſon why ſom think beſt not to do this often, and their appeal to the Church of* England. IV. *The Church vindicated.* V. *The two oppoſit opinions perſonated. The Univerſity Statutes the beſt comment upon the Churches Rubrike. The Greek Church in great Churches celebrateth the Holy Communion every Sunday and Holy day.* VI. *Thoſe who omit the Communion it ſelf, greater Non-conformiſts, than thoſe who neglect the Communion Service.*

WHAT is meant by DO when joined (as here) with its Object; one would not think ſo hard to Underſtand, as to Miſtake. The force of the *Imperative mode* is ſo know'n to every litl Boy, that it is ſtrange Doctors ſhould miſs it: nor could they, had they not be'n miſ-led by the ſound of Thoſe unhappy words, which I hope now ſufficiently appear deſigned to an office contrary to that they have ſo long be'n abuſed in.

If they are not to be a Defaiſance but Inforcement, then will the Command be for the Form as Abſolute, and In-

telligibl; for the Mater, as Serviceabl to the ends intended; and every way as Obliging, as the greateſt Care, joined with indiſputable Authority, can poſſibly render Any.

But it is the ſingular infelicity of This only command, to be Diſobeyed out of too much Regard. We think our ſelves unworthy to Do This: and ar therefor willing to believ we Do better than This, if we pay not Obedience in kind; but by ſom liberal Commutation, make the Command a gainer, and our Selvs ſecure.

An error, ſo much the more Excuſabl, bicauſe Natural; Fear of the Divine preſence, is as much Original, and conſequently as Univerſal, as Sin againſt it. Never were the *Iſraelites* ſo heartily obedient to Any law of God, as to That which commanded them to keep Diſtance from the terribl Mount where his Preſence appeared.

They were ſo willing to forbear Touching, that they would keep out of Hearing; *Speak thou with us* (ſaid they to *Moſes*) *and we will hear, but let not God ſpeak to us leſt we dy.*

Yea, not only the common people, and upon ſuch terrible appearances, but even the beſt ſervants of God, and upon his moſt gracious viſits, have be'n frighted at his Preſence. The beſt Prophets fell down at the appearance of a good Angel, and thogh the God-head doubl-veled it ſelf in Fleſh and Poverty, that Humility added to Humanity might prevent our dazeling; yet when the glory of his Divinity brake throgh, and ſhined in his Miracles, even thoſe who rejoiced in the Benefit, feared the Benefactor.

The *Centurion*, even when he prayed that his Power and Goodneſs would bleſs his houſe, deprecated his Preſence. When *Peter* had gained a miraculous draght of Fiſhes, the acknowledgement he paid was a Prayer, *That the Lord would depart from him.* And the *Gadarens* (who ſuffer more in their Reputation, than they did in their Swine) fell

fell to the ſame prayer; not more in ſens of their Loſs, than *Peter* did in that of his Gain; but both of them in contrary circumſtances, wer frighted at the ſame ſens of their unworthineſs.

Were we as uncharitable to our Deſertors of the *Lords Supper*, as we generally are to the *Gadarenes*; we might cenſure their Abſence, as the effect of their Covetouſneſs. Poſſibly, ſom may fear the Offertory more than their Unworthineſs, but (ſure) they muſt be very Few.

We muſt needs believ, moſt mens departure from Chriſt, to be the iſſu of the Same Fear, but not ſo excuſable as that of *Peter* and the *Centurion*: For if the ſame *Peter* had really forſaken Chriſt, when he receved his Command to follow him; or if the ſame *Centurion* had receved the ſame command with *Zacheus*, and denyed obedience to it; *Peter* muſt have had his portion with *Judas*, and the *Centurion* with the inhoſpitabl *Samaritans*.

II. AND this is our preſent caſe [*Do this*] is no leſs Imperative to us, than [*Follow thou me*] was to *Peter*; or [*com down to entertene me*] was to *Zacheus*. It leav's us not at liberty to do Any thing elſe in ſtead of This. We may as litl Commute, as Omit the performance, when the Word of command pointeth out as well the Object as the Act.

Had our Lord ſaid, Honor this, or Contemplate this, or Admire this, or Adore this, or Dread this, *&c.* Had he left to our choice, whether we would pay in Kind or in Value: we muſt needs have juſtified the Chriſtian World, not only for a Juſt paymaſter but a Liberal benefactor. So induſtrioſly have men taxed All their Faculties, for an ample Contribution; their Inventions, for Myſteries; their Fancies, for Alluſions; their Severity, for Condicions; their Affections, for Ardor: I wiſh they had moderated that ardor, not permitted it to break out into devouring Flames, to deſtroy ſuch multitudes,

titudes, merely bicauſe they could not tranſlate [*Do this*] into [*Worſhip this.*]

Strange! that in a command ſo Poſitive and ſo Plain, the Teachers themſelvs ſhould no better have learned what That meaneth, *To obey is better than Sacrifice.* And I know not which may claim more of our admiration, the ſtrange Agreement among the otherwiſe moſt irreconcileable Sects of Chriſtians, in their joint reſolution to Commute; or the ſtrange Difference in the Sacrifices they bring, for Recompence to the pioſly injured Command.

I paſs by the Papiſts, who commute Obedience to This command, into Diſobedience to Another; paying forbidden Adoration, inſtead of commanded Eating; and the Non-conformiſts, who in ſtead of Obedience to our Lord, pay Diſobedience to his Officers, refuſing to *Do this*, leſt they ſhould do it in Circumſtances, for This only reaſon to be Shunned by themſelves, bicauſe Required by their Governors.

I paſs by Both Theſe, and All Others, but Thoſe of our Own (I wiſh I could call it) Communion; who owning the Command of our Lord, and the Authority of our Church; profeſſing conformity to Both, diſobey the Command in its own Defence, and ſhelter themſelves under the protection of the Church, pretending her to have declared *three times in a year*, ſufficient; and therefor more than Three times, needleſs.

Had they appeled to St. *Auguſtin*, they had met ſom ſound of words, that by help of Inferences, might have afforded them ſom color. He did (indeed) firſt hang up the ſcales between theſe contrary ways of honoring our Lord, and left the *Centurion* æquilibrate to *Zacheus*.

But now almoſt all the weight is taken out of the One ſcale, and caſt into the Other; the Obligation to the perfo mance made ſo Light, and the Conditions of worthineſs ſo Heavy, that it is Now queſtioned, Not whether we ar to receve Every day? but Any day? And what St. *Auguſtin* thoght

thought not Possibl to be questioned, is now too Generally believed; *viz.* that there must be a choice, not only of som Days, but som Persons above Others.

Concerning the required worthiness of Persons, I shall meet a fitter time to speak more fully: I am now to enquire concerning Times, whether we are obliged to take All? or Any? or Few? or Many?

In which Question, we ar grow'n very much bolder than St. *Augustin*; He Questioned, but durst not Determin between Every day and Som days: we boldly Determin against Daily, yea Weekly, yea Monthly Communions; but stablish not Any at all.

III. IT *is manifest* (say som) *that Scarceity advanceth, and Plenty abateth the valu of every thing. Those acts of worship which are Frequently, are also Slightly performed; and since we cannot keep Both, we were better quit Frequence than Reverence. For we shall more honor our Lord by doing this more Reverently thogh less Frequently, Than more Frequently with less Reverence.*

And in confirmation hereof, they vouch not only Experience, which sheweth that Those very persons, who strained hard to enjoy the Common Prayer, when it was not to be had without difficulty, contemn it, now it is truly Gommon: but (as we com now from saying) the Authority of our Church too, as satisfied with [*three times in a year.*]

This is their Opinion, and thus they defend it. It were heartily to be wished that the Antecedent wer as fals as the Consequent is weak: That there wer as litl Truth in the alleged contemt of Common Prayer, as there is Reason thence to be draw'n against making the Communion common as That.

And it were further to be wished, that those who thus pretend to hear the Church, would better consider her declared Judgment.

But

But This conceit, grave as it looks, with its countenance of Piety and Prudence, we have found to be the very ſame with that in the *Corinthians*, againſt which the Apoſtle leveleth his whole Argument: And plauſibl as it looks, with its Countenance of Conformity to the Church, we ſhall find it more guilty of Non-conformity, than what is by its patrons condemned as ſuch: And ſo much the more injurious to the Church, bicauſe it doth not only rob her of het Authority, but her Innocence; as making her Acceſſary to the diſobedience ſhe condemns.

And ſince I ow a duty to the Church, as well as to the Queſtion, I ſhall not proceed further, 'till I have vindicated Her from ſo great Suſpicion, and This from ſo great a Prejudice, as by This pretence they ſuffer.

IV. CONCERNING the ſens of our Church in this Queſtion, it is ſtrange that there ſhould be any Doubt, much more that there ſhould be any Error, ſo plainly doth ſhe declare it in her Offices and Rubriks relating to this Sacrament: preparatory whereto, ſhe hath provided two Exhortations; the One ſhewing the danger of Unworthineſs, the Other of Forbearance: anſwering the doubl charge of the Apoſtl, *Let a man examin himſelf, and ſo let him eat.*

I doubt this is News to Them who moſt are concerned in it. For if they had do'n the Church and Themſelvs the right, to Read and Conſider That Exhortation, which ſhe hath appointed to be read when the Miniſter ſhall ſee the peopl negligent to come; they muſt needs be convinced, if not how great the Error is, yet certainly, how litle the Church favoreth it.

For what can be ſaid to This Invitation? *In Gods behalf I bid you All* (All indefinitely) *and beſeech you for the Lord Jeſus Chriſts ſake that you will not refuſe to come, being ſo lovingly cald, and bidden by God himſelf.* And again, *I bid you in the name of God, I call you in Chriſts behalf, I exhort you*

you as you love your own ſalvation.

What to this Warning? *Take you heed, leſt you withdrawing your ſelves from this Holy Supper, provoke Gods indignation againſt you.* And again, *Conſider with your ſelvs how great an injury you do to God, and how ſore puniſhments hangeth over your heads for the ſame.*

What to this Argument? *You know how grievous and unkind a thing it is, when a man hath prepared a rich Feſt, decked his Table with all kinds of proviſions, ſo that there lacketh nothing but the gueſts to ſit down, and yet they who are caled moſt unthankfully refuſe to come, &c. which of you in ſuch a caſe would not be moved? who would not think a great injury and wrong do'n unto him?*

What to the cloſe of all? *Theſe things if ye earneſtly conſider, ye will by Gods grace return to a better mind; for the obtaining whereof we ſhall not ceaſe to make our humbl peticions to Almighty God our heavenly Father.*

The Invitation is Univerſal, *I bid you All.* The charge lieth upon All Perſons, and at All Times. For *as often as* the peopl (the peopl in general) are Negligent to com, ſo often is the Miniſter thus to reprove and warn them, and there is no limitation to diſpenſ with Any Perſon, or except Any Time.

Thus, thus it is that the Church incourageth us to diſpenſ with our Duty; thus ſhe diſcourageth Conſtancy in it: Thus ſhe ſetteth up Reverence againſt Frequency.

But ſince Error cannot ſubſiſt without borrowing from Truth; let us ſee, what appearances there may be of the Churches countenance in the contrary opinion.

She declareth (ſay they) *three times in a year* to be ſufficient. But

1. Churches, as well as States, ar many times neceſſitated to comply with the ungovernabl humors of the People. And what if our Church have do'n in This Subject, as *Moſes* did in That of Divorce, *bicauſe of the hardneſs of the peopls hearts?* chuſing a great inconvenience, as an eſcape

ſcape from a yet greater miſchief?

The indevotion of the peopl is ſo incorrigibl, that ſhe ſaw too great reaſon to fear, leſt if ſhe ſhould exact the conſtancy due to it, ſhe ſhould thereby rather draw contemt, then Gueſts to the Holy Table: and therefor, leſt by requiring All, ſhe ſhould loſe All, thoght neceſſary to accommodate her ſelf, not to what our Savior Requireth, but to what ſhe might hope to Obtene.

This appeareth by the two firſt Rubriks, which caution againſt expoſing the Sacrament, if there be not a convenient number to communicate; *i. e.* if there be not the ſame number which is neceſſary for the Grace-cup, for ſo is the number expreſly determined, to three at leaſt. And if ſhe thus doubted of Three, when it is ſo Seldom; what could ſhe hope if it were Conſtantly celebrated?

2. Where ſhe may Hope more, ſhe Requires more. She doth not think the Prieſts more Obliged to communicate, but more Likely to be devout and obedient, than the People: When therefor there is a competent number of ſuch (as in Colleges and Collegiat Churches there often is) where they cannot want Opportunity, if they want not Piety; There ſhe requireth, not only *three times every Year*, but *once every Week*; and in This requiring of the Prieſts, ſhe doth more than intimate what oght to be do'n by All; thogh ſhe forbear to enjoin it, bicauſe of the too juſtly ſuppoſed hardneſs of the hearts of the generality.

3. Nether is ſhe ſatisfied with This, either in Prieſt or Peopl. When ſhe ſaith it muſt be thus often [*At leaſt*] ſhe doth not declare This to be the Moſt that is required by our Lords Inſtitution, but the Leaſt that can ſatisfie her Own Diſcipline.

Thoſe who com not So often [*At leaſt*] muſt be puniſhee as Non-conformiſts; thoſe who com not much Oftner, thogh they fall not under her Diſcipline, do under her Reproofs, as we com now from hearing.

We

We can no more infer *Three times a Year* ſufficient for the Communion, becauſe the Church doth not puniſh thoſe who come ſo often; than *Once in a month* to be ſufficient for Divine Service, becauſe the Law puniſheth not thoſe who com ſo often.

Rules of Government, have meſures different from *Rules of Devotion.*

Our Church ſeemeth to have taken her meſures from the Council of *Agatho* and *Eliberis*, which declare, That thoſe who do not communicate on the Feſts of *Nativity*, *Eaſter*, and *Pentecoſt*, are not to be accounted Catholik.

She manifeſtly declareth her judgment to agree with what we have all this while be'n proving. Not every *Sunday*, but almoſt for every other *Holy day*; ſhe hath appointed a preparative *Vigil*, that we may examin our ſelvs with Faſting and Prayer; and every Feſtival hath its proper Communion Service, to be read at the Time and Place of the Lords Supper. Juſt in the ſame circumſtances as *Juſtin Martyr* hath deſcribed the practice of the Church in His days; when the Reader and Preacher have do'n their offices, when the Catechumens are diſmiſſed with the Benediction of *The Grace of our Lord Jeſus Chriſt*, &c. Then doth the Prieſt go to the Holy Table, accompanied in *Collegiat Churches and Chappels* with one or two aſſiſtants, There to read the Communion Service every Holy day throughout the year.

V. LET us now ſuppoſe a Prieſt of ether party, about to read the Communion Service at the Holy Table, declaring what he believeth to be the Churches meaning in that office, and it will not be hard to judge which of the two will beſt deſerv her thanks.

He that will make her ſatisfied with his three times in a year, muſt ſpeak to this purpoſe: *Behold, hither am I com'n in conformity to the Cuſtoms of the Primitive Church, and the Conſtitutions of our own. The firſt Churches celebra-*

ted

ted the Lords Supper every Holy day, and Ours ordaineth the Communion Service to be read every ſuch day, in the ſame circumſtances. After the Benediction, with an Offertory, at the Holy Table.

Here am I, and my brethren ready to aſſiſt me, to communicate to you and with you. If any Iſaac *demand, Here is the fire and the wood, but where is the Lamb? Here are all other requiſites, but where is the Bread and Wine? Know that our Church doth as litl intend a Communion, as* Iſaac *did to be Sacrificed. She doth not indeed affront your ſences by Conſecrating the Elements, without Communicating them, as doth the Church of* Rome, *but ſhe is no leſs willing to withold them from you. She is content you ſhould communicate thrice every Year, that the memory of the Inſtitution be not quite loſt; but would have you mannerly and modeſt, not conſtant and importune gueſts: com by ſuch intervals, as may becom the awe due to ſo venerable a Myſtery, not with ſuch conſtancy as may ſignifie familiarity with it. For however our Lord intended (and the Apoſtls and beſt ages of the Church conformed themſelvs to his Intentions) that his Supper ſhould be the conſtant office in every Church meeting; yet experience hath proved ſuch Conſtancy prejudicial to its Honor; and therefor our Church hath taken this midl away, conſtantly to do ſomwhat in obedience to the Lords Inſtitution, yet to forbear the complete office, in reverence to his body and blood, that as plenty hath made it cheap, ſo ſcarcity may advance its value.*

To this purpoſe muſt ſuch an one ſpeak that will father ſuch an opinion upon the Church.

But he that pleads for conſtancy, may borrow a better ſpeach from St. *Chryſoſtom*, who complains, *Here we wait, and none com*; or from St. *Auguſtin*, who expoſtulates, *What cauſe is there, O hearers, that ye ſee the Table and com not to the Banquet?* Yea, or from her Own Exhortation now mentioned, which aſſiſted with her Rubrik preſcribing to the Prieſts once every week at the leaſt; will complain, not only of deſerting the Table, when furniſhed, but of Diſcoraging

coraging the Miniſters from furniſhing it, as conſtantly with the Holy Feſt, as they do with the Office which ſuppoſes it.

For thus may ſuch an one ſpeak,

Here we attend in conformity to our Lords Inſtitution, the Practice of the Primitive Church, and the Injunctions of our Own, to communicate with you the Lords Supper.

We do not indeed bring forth the Bread and Wine, becauſe it is too manifeſt, that in ſo doing, we muſt either expoſe them to contemt, by not uſing them at all, or uſe them our ſelves alone.

The choice is hard, and the Church of Rome *hath choſen the Later, but without eſcaping the Former; For how can That be caled a Communion (as by the Apoſtl it is) where One takes all to himſelf; or how is the holy Supper reſcued from contemt, when all but one are idle ſpectators, not vouchſafing to be gueſts at the divine Supper?*

Our Church hath taken the beſt courſ, that in ſo great a ſtreight ſhe could, to avoid Both ſides of the inconvenience. That our Lords body & blood may not be ſo expoſed, ſhe forbids us to celebrate the Communion unleſs there be a competent number to communicate: and to avoid loſs of any opportunity, ſhe directs thoſe who intend to communicate, that they ſignifie their readineſs, by ſending their names in convenient ſeaſon to the Curate: By the One ſhe provides, that the Feſt be not diſhonored for want of Gueſts; and by the Other, that the Deſirous be not hindered for want of the Feſt.

And leſt this omiſſion of bringing Bread and Wine, ſhould be miſtaken for an intimation, that it is not our duty to receve them; ſhe hath provided that upon Every Holy day, we be put in mind of our Obligation.

Yeſterday Eve was conſecrate to Faſting and Prayer; for This very purpoſe, that we might thereby prepare our ſelvs to receve the Holy Supper this day. And now, that the Common Prayer is ended, and the reſt of the people (who are not capable to communicate) ar diſmiſſed with their bleſſing; according

cording to the practice of Christ's Church in the best ages, we com up to the holy Table, in this its proper place and season, to read the Communion-service; that you may understand there ought to be a Communion joined with This Service, if you would not be wanting to your duty in receiving it.

You know we dare not adventure to expose the holy Viands, without giving you a weeks warning: nor dare we give you such warnings, as Frequently as we desire, much less as Constantly as we ought, because we find you too backward to entertene, even Those too rare Invitations which we give you.

But that you may see with what regret we submit to That necessity you thus put upon us; Our Church is careful clearly to intimate, how much more she Wisheth, than she Dareth to Command.

What reason can you imagin, for her putting so great a difference between her Injunctions to the Priests, and those to the People? By our Lords Institution, ether the People are not at all obliged, or they are equally so, with the Priests: Why then should Three times in a year be sufficient for the One, and no less than Every Sunday for the Other?

There can be no other reason but This, that thogh there be not more Due, yet there is more to be Hoped, from the Priests. From them therefor she requireth, that when they have opportunity, they communicate every Sunday [At least] And how much more they might (and would do better to) exceed that [Least] This Communion-service plainly declareth: whereby our Church keepeth up the claim to that constancy which in the Primitive Church was practiced, of closing every Church-jest with the Lords Supper.

Would you duly heed it, you could not miss either the Churches Doctrine concerning your duty, or opportunities to perform it. She hath plainly enogh shew'n her Readiness to perform Her part, and Your obligations to do Yours. Try us, Try us by the way she hath directed, Signifie your willingness by sending us your names; and if you then have not as many Communions, as Communion-services, let the whole blame lie upon us.

But

But while on the Churches part there are ſuch Invitations, and on Your part ſuch neglects, She may well take up St. Paul's *ſelf-juſtification,* Your blood be upon your own heads, I am clean.

Such muſt the Languages be of thoſe that on either ſide ſhall pretend the Church of *England*'s authority: and if it can be queſtionable which of the two is the better Expoſitor of her Rubriks, poſſibly it cannot be put to a better Umpirage (if it need any) then that of our Univerſity. And by her Statutes the Communion-ſervice is never read in the Univerſity-Church without a Communion, nor the Common Prayer without them Both.

Theſe Statutes have added Holy days of Our own to thoſe of the Church, but ſtill with conformity to This rule.

We begin every Term, as with Common Prayer, ſo with the Communion. Nothing therefor can be more apparent than the ſens of the Univerſity, which (ſure) you cannot think ignorant of the Churches Doctrines.

And it may be worth ſom conſideration, that this is the practice of the Greek Church to this very day in their great Churches. For thus ſaith the Learned Mr. *Smith*, an ocular witneſs. *At ſuch ſolemnities the holy and auguſt Sacrament is alway celebrated, and that with great pomp and ceremony: and indeed is not only a neceſſary, but the principal part of the Feſtival.*

And that we may not miſtake, as if this were ſpoken only of the Principal Feſts, he ſaith afterward upon another occaſion, *In the great Churches the Prieſts celebrates the Sacrament upon the ſolem Feſtivals, and upon Sundays, and at other times upon occaſion.*

In the obligation of the Peopl alſo, they com not behind, but advance a ſtep further than our Church; for ſaith the ſame Author, *The Laiks are obliged to receve the Bleſſed Sacrament four times a year. With which law of their*

Church they most readily comply, none omitting it, especially at Christmas *or* Easter, *unless hinder'd by real and urgent necessity. In order to their better preparation, the preceding Fests (i. e.* the four Lents fore-spoken of*) are appointed and observed.*

VI. AND let me provoke the otherwise-minded to Emulation. Will they own such Ministers for Conformists (if such there be) as for many Months, and perhaps whole Years together, Omit to read the Communion-Service? will they not think it the duty of the Church-wardens to Present, and of the Bishop to Punish such, as Disobedient to the Churches Orders, and Mutilators of her Offices? Why then must They Escape Presentment? yea, why must they pass for the best Churchmen, who for Months, and perhaps whole Years together, omit either Offering or Receiving That Communion, which That Service professeth to celebrate; and so by Neglecting the One, Expose the Other?

Let those now, who boast themselves the tru Sons of the Church, shew themselvs such, not by much Talking, but Studying her Thoghts, yea, her Declarations. A good son will act, not only the expres Commands, but the Inclinations of his Parent: he will Enquire, and by all competent indications Search; and where there are manifest tokens, that More is Desired than Expressed, will do not only what the Command makes Necessary, but whatever such Indications shew to be Well-pleasing.

Since therefor the Church so plainly intimateth, that she Recommendeth More then she dares Command; how can Those pretend themselves her affectionate Sons, who do not only Neglect to comply with her so clear Intimations, but downright Disobey Those Commands, which she plainly imposeth as Necessary to her Communion?

Where is now that zele for the Church? Have we no better way to shew it, than by contending for a Vesture, or a Gesture?

a Geſture? Do we think her ſuch a coquet, as to prefer a Ribon or a Lace before her Neceſſaries?

I ſpeak not this to juſtifie any Neglect or Diſobedience toward the ſlighteſt Injunctions of our Governors; but by comparing the weightier maters of the Law, with *tithing, mint and cummin*; to prove that Thoſe who ar earneſt to have *theſe things do'n, oght not to leave the other undo'n.*

I might further urge, that Thoſe ar the worſt ſort of Non-conformiſts, who not only Deny Obedience, but Slander Thoſe very Conſtitutions which require it: and ſo make themſelvs not only Diſobedient children, but Falſe accuſers: for they can hardly avoid that dubl character, who both refuſe to communicate with her in This (of all others moſt ſacred and ſolen) office, and accuſe her as acceſſary to That very Diſobedience which themſelvs practice, no leſs againſt Her Injunctions than our Lords.

But it is not my buſineſs to *accuſe my brethren*, further than is neceſſary to the *vindicating of my mother*; which I hope I have abundantly do'n, ſo as to be ſecure from having her Name abuſed, to the protection of an Error ſo Oppoſite to her Conſtitutions.

CHAP. II.

VVe may not omit This duty without warrant,

I. *Neceſſity may be complied with. A duble queſtion.* II. *Difference between Laws Moral and Poſitive. The Apoſtl's vouching our Lords revelation a proof of the valu of the Sacrament. Fear of cheapneſs, no reaſon why we ſhould make it ſcarce.* III. *Omiſſion compared with unworthineſs.* IV. *Our warrant muſt be either Countermand or Diſpenſation.* V. *Defect of preparation no Diſpenſation.* VI. *All other duties in the ſame danger.*

HAVING thus do'n right to our Church, I now com to do it to the Queſtion: which is not the ſame in Our days as in St. *Auguſtin's*. It is not, *whether we ought to receve every Day?* but, *Whether we ought to do it upon every opportunity?*

How frequent thoſe Opportunities ought to be, it is not the Peopl's buſineſs to enquire, nor mine to determin. It muſt needs be as neceſſary for the Officers, as for the Conſtitutions of the Church, to yield to the invincibl hardneſs of the peopl's hearts.

In ſo corrupt an age, we may not ſtand upon our Lords [*In the beginning it was not ſo*] but yield to his [*Suffer it to be ſo now.*]

I therefor urge no more but this, *That it is the duty of every Miniſter, to labor with his people to com conſtantly, and to offer the Holy Communion as often as he can prevail with them to receve it.*

Againſt this ſo complaiſant Aſſertion, bicauſe St. *Auguſtin's*

guſtin's out-running followers, have not only oppoſed his [*Let every one do what he thinks beſt*] but preferred the *Centurions* aw, before *Zacheus*'s reception; therefor muſt this doubl Error be encounter'd with a doubl Queſtion.

1. Whether our Lords [*Do this*] take not away our liberty to forbear it?

2. Suppoſing we had liberty to do *what we believe beſt*; whether it were not better to do it frequently than ſeldom?

1. Our firſt Queſtion muſt be, *Whether our Lords* [*Do this*] *leave us any liberty to forbear when we think it better*? In this Enquiry we muſt diſtinguiſh between Laws, Moral and Poſitive.

II MOral Laws ar written in the *fleſhly tables of the heart*, whoſe yielding nature may take impreſſion from the various occurrences of liſe. Thoſe Laws, as they ar Dictated by Reaſon, ſo muſt they be Interpreted by it, and bend to the ſeveral requires of the ſubject matter.

For the Philoſopher cannot ſo fix the bounds of Vertu, but that (in many caſes) the Determination of a Prudent man is neceſſary to diſtinguiſh it from Vice.

But God wrote his Poſitive Laws in Tables of Stone, whoſe rigor was uncapabl of yielding. Of ſuch Laws, the Will of the Law-giver was the Only Reaſon, and muſt be the Only Meſure. We muſt do *Juſt ſo, no leſs, nor no more, nor no otherwiſe.* Reaſon hath here nothing to do, but to deny it ſelf to have the leaſt power to Diſpenſ, or Derogate, or Commute, or any way Decline from the expreſs voice of the Law.

Uzzah could not then plead the appearance of neceſſity, or the evidence of his good meaning; when the danger of the Law was greater one way, than that of the Ark was the other way.

To this ſurpoſe let us reflect upon what we have already obſerved; that our *Apoſtl* vouched our *Lord's authority*,

that so he might assert both the *Truth* and *Importance* of what he delivered: For we cannot now deny the *Truth*, without affronting the Apostl's veracity, nor the *Importance*, without disparaging our Lord's wisdom; for the One must be said to take *great care* for a subject of *no valu*, or the Other report a *falshood*.

We have seen som danger that our Lord's mind might be mistaken, as if he either intended to consecrate *none* but *the Paschal Supper*, or valued the *whole office* at no higher rate, than he used to do *outward performances*.

We need no other evidence, that the *Corinthians* might probably believ This; than the *commonness* of This belief *now*, notwithstanding the *Apostl's* indeavor to confute it in *both* its *members*, by This declaration, which plainly discovereth, *how much* our Lord valued this office, *how often* we must perform it, and *how litl power* we have to abate any thing of it.

For these reasons he doth not plead here, as before in another case of outward decency, Doth not appeal to *Their* Judgments, nor offer his *Own*: saith not, as *cap.* 10. [*I speak as to wise men, judge you what I say*] nor as *chap.* 7. [*I give my judgment*] *This say I, not the Lord*;] but quite contrary [*This say not I, but the Lord*] and the consequence is, *Neither I nor an Angel from heaven* must be *believed* against the *Revelation*; *Neither I nor an Angel from heaven* (much less a mans own humor) can any way relax the Obligation.

Grant therefore now that the Observation be as Tru, as the Subject is Unhappy: suppose *Frequence* bring danger of *Cheapness*: must we therefor presume to make it *Scarce*? No doubtless! If we will needs hear Reason, it will tell us, that our Lord knew this as well as We: It was so Before, and In, and Ever Since His days, as it is in Ours.

How then dare any one judge That a sufficient reason to hinder him from Doing this, which our Lord judged not so, to hinder him from Commanding it. Doth not such an one declare

declare himself both Superior and Wiser? *If thou judg the Law* (saith S. *James*) *thou art not a Doer of the law, but a Judge.* I may add, Thou art not only a Judge, but an Unjust one; if thy sentence rob the law of it's *due*: & so much more so, by how much *greater care* our Lord took to have it *duly paid.*

III. HE therefor *that breaketh* This, which is not *the Least of our Lords Commandments, and teacheth men so*, must be weighed in others scales, than those of St. *Augustine*: Not compared with the modest *Centurion*, or forward *Zacheus*, but with the most Disobedient Rebel, and the most Unworthy Communicant: and even so will be found more inexcusable than the worst.

For he that *Doth* [*this, however unworthily*], payeth Something of obedience, owneth our Lords Authority, & is easily Convinced of his Crime: But he that saith he *needs not do it*, doth not only deny the Law, to have power over himself; but assumeth to himself power over the Law; and renounceth all Need, (and therefor all Benefit) of Repentance.

He that Disobeyeth the Kings Law, may be a Felon; but he that setteth up an Opposit Authority, is a Rebel; and declaring himself (as all Rebels do) a most Faithful Subject, is thereby the more Unpardonabl. He that [*doth this*] *unworthily*, is guilty of the *body and blood of the Lord*; he dishonoreth his Person, and that in his Humanity; but he that Renounceth any Obligation to do it, is guilty of his Crown and Dignity; Deposeth him from his Throne, and affronteth the Majesty of his Divinity: and his pretence of Reason for disobedience, whether it be Reverence, or his Teachers Authority, or what ever els it be; it is a Rival to obedience, and it's plausibl Pretences make it so much the more properly Rebellious.

This perhaps may seem too Severe; I grant it, nor do I believ our Lord judgeth according to such Rigid mesures, but Rigid as they ar, they ar Just, and may be urged against the Doctrines, thogh not against the Persons.

For

For if the Preformance be bound upon us by a Poſitive Law of Chriſt; and Forbearance, only by my Own or my Teachers Reaſon; If I prefer This abve That, and Juſtifie my doing ſo; what is this but to ſay, I will not have *That*, but *This to reign over me?*

We may not therefor without manifeſt Depoſing our Lord, pretend any thing Equal to his Authority; but if we will decline our obedience to This Command, we muſt fetch our Warrant from That alone, as diſpenſing with us in ſuch caſes as we oppoſe to our obligation.

IV. AND this Warrant muſt be as Expreſs as his Command; and it muſt be either a Countermand or a Diſpenſation.

1. A Countermand may be either Expreſs or Implicit.

If it be not poſſibl to do this without breaking ſome Other (no leſs evident) Law; This will amount to an Implicit Countermand: For then will This Law loſe all its weight, by the equal Counterweight of That Other; biauſ the Same Lord who ſaid [*Do This*] will have ſaid alſo [*Do Not That*;] and when ſuch a Counter-Law is Pleaded and Proved, we muſt acquieſce.

But Where? Where in the name of Chriſt is ſuch a Counter-Law? In what Book, what Chapter, what Verſ, do we find him ſay, [*Do Not This*?] Pretences we find in abundance; but where do we find them Authoriſed? Where is it written, *Do not this*, if there be a *Judas* in the company! *Do it not*, if you may not do it without diminution of your *liberty in things indifferent*? Do it not, if you may not do it in ſuch Manner, ſuch Forms, ſuch a Place, ſuch Company, ſuch Geſture, *&c.* as your ſelves like Beſt. Do it not, if the Form of Adminiſtration have any Mixture of humane Ordinances, or the Aſſembly any mixture of Profane or Suſpicios Perſons? Or (whichis the ſame Kind, thogh not the ſame Color) Do it not as Often as you have Opportunity, if you believ your Often doing it, will occaſion your doing it Leſs Reverently. If

If in any of Theſe, or any Other caſes, we find any ſuch Expreſs, or Implicit Countermand, as with equal Clearneſs of Words, and equal Evidence of Sens, and equal Abſolutneſs of Gommand, can ballance our Lordr [*Do this*] we muſt yeild; but els, whatever weight is Wanting in the Oppoſite Scale, is Left in the Obligation.

V. 2. AND the ſame rule alſo holdeth in the Other kind of Warrant. If we pretend our ſelfs not Countermanded but Diſpenſed wth; we muſt have an Expreſs Word declaring us ſo in That particular caſe.

I ſay we muſt have an Expreſs Word: For Conſequences of Our own drawing, unleſs they be ſo abſolutely Unavoidabl; as to be equivalent to an Expreſs word, may not be interpreted for a competent Diſpenſation; ſince it is an undoubted rule, That every *Diſpenſation is a grievance to the law*, & therefore to be avoided as much as poſſibl, in defence of the Law.

There is indeed an *Expreſs word*, which hath *too long* and *too generally* be'n taken for an *Unlimited Diſpenſation*, not only to the Grievance, but the very Deſtruction of the Law: upon which Very account (beſides others) I hope I h ve cleared it from that miſtake, and therefor ſhall now ſay no more concerning it.

Our future troubl will be with ſom *Conſequential defeaſances*, drawn from ſom cautionary expreſſions of the Apoſtl, no leſs perverted againſt *his meaning*, than Thoſe other words a re *againſt both His and our Lord's*.

He declareth it a great crime to do this *Unworthily*, and for That reaſon warneth us to *Examin our ſelfs*: and from hence ſome haſtily infer, That if we have be'n *hindered* from This *Preparation*; and ſome others, that if we have neglected it; then ar we, not only Excuſed, but Prohibired from the Performance.

And whoever hath any kindneſs for his *Sloth* or his *Sins*, very Plauſibly perſwades himſelf, That the Indulgent Apoſtl hath left a wide door open, to admit what he pleaſe for

for a Competent Hinderance from Preparation, and conſequently a Competent Excuſe from the unwelcom exerciſe.

But This very *Unpreparedneſs* is it ſelf a Violation of an Expreſs Precept: [*Let a man examin himſelf, and ſo let him eat*] is a doubl Precept; but ſo, that Either Member is an Entire Precept by its ſelf, without retaining to the Other, as it's condicion.

It is not [*Let a man eat if he be prepared*] but without any [*If*] thogh not without an [*And*] they ar Both, *Abſolutely*, thogh *Jointly*, commanded. He that *Eateth not*, is guilty, thogh he be Prepared; He that nether Eateth nor Prepareth himſelf, is Dubly guilty, becauſe he hath omitted a Dubl duty.

But that we may anſwer formally: We Deny That Conſequence whereon the Evaſion is bilt, viz. *That If a Command oblige to do a thing, and in due manner, the Defect in the Manner (thogh voluntary) muſt be a Diſpenſation from the Thing.*

God commanded the Jews to eat the Paſsover *with their loins girt*: Wer it not ridiculos to think, that if one be *ungirt*, he is free, both from the Obligation and the Threat; ſo that notwithſtanding them Both, *That ſoul ſhall not be cut off from his people!* The *Girding* of the *Loins* is often uſed, as an expreſſion of *Preparation*; and the defect of *That*, may as well excuſe from the *Paſsover*, as the defect of *This*, from the *Lords Surper*.

VI. AND at This rate of pleading, we may as well excuſe our ſelves from All Religios Exerciſes whatſoever, bicauſe we cannot in any of them make Any addreſs to God unworthily, without affronting him. That our Partiality and Injuſtice toward This Sacrament may the more plainly appear, let us for a minute or two ſuppoſe (what probably the *Corinthians* believed) that it was not concerned in thoſe Meetings, wherein they behaved themſelves

themſelves ſo irreverently: and Then conſider, whether the ſame reproofs may not be tranſplanted into ſuch Meetings, upon as good grounds, and with as good fruit: Might he not have pleaded with the ſame Evidence of reaſon, and even in the ſame words?

——*You come together not for the better, but for the worſe.*

For firſt of all, when ye com together in the Church, I hear that there be diviſions among you, and I partly believe it.

When ye come together therefor into one place, this is not to worſhip God.

For ——*one is hungry, and another is drunken.*

What, have ye not houſes to eat or to drink in? or deſpiſe ye——

For I tell you, that as often as you meet in Gods houſe to worſhip him, you addreſs your ſelves to Gods perſon.

For as often as you pray to God, you addreſs your ſelves to his Throne, and to him that ſitteth thereon.

Wherefor whoever prayeth to God unworthily, ſhall be guilty of affronting his Majeſty.

But let a man exawin himſelf, and ſo let him addreſs his prayer to God.

For he that prayeth to God unworthily, prayeth for damnation to himſelf, not regarding the Majeſty of God.

What think you? Were any of theſe reproofs too ſevere? Any of thoſe Warnings needleſs? Any Precept for ſelf-examination ſuperfluos? Or do All of them amount to a diſpenſation from worſhipping God in his Houſe?

May we not then take up the ſame Apoſtl's Language, expoſtulating with a ſelf-condemned Jew? Thou that dareſt not take the Lords Supper in thy unhallowed lips; dareſt thou take his Prayer? Thou that dareſt not eat This Bread, bicauſe thou art not one bread with thy offending brother; dareſt thou uſe That Prayer, which maketh thy forgiving or not forgiving thy brother, the meſure of Gods forgiving or not forgiving thee? Thou that feareſt to bring

an

an unclean heart to God's Table, dareſt thou bring the ſame to his Throne? Thou that feareſt to be guilty of the Body and Blood of the Lord, dareſt thou make thy ſelf ſo of His Majeſty and Purity?

Are not Theſe as much contemned by unworthineſs in Prayer, as Thoſe by unworthineſs in Communicating? Is our Lord Man only? is he not God alſo? Is he God of the Sacrament only? is he not of Prayer alſo? Is preparation therefor neceſſary for That only? is it not equally neceſſary for This?

This were enogh. But it is further conſiderabl, that the caſe is very unequal on both ſides. For whereas unworthineſs is more objected in bar to the Lords Supper; the Scripture hath ſpoken much more againſt it, in relation to Prayer.

For we ſhall hereafter find a more proper occaſion to obſerv, that the Apoſtl here reproveth not the unworthineſs of the Perſon, but only of the Performance. Upbraideth not the *Corinthians* with any other ſins, but only ſuch as are committed againſt the Lords Supper it ſelf, and in the manner of its celebration. Doth not ſay, the Lords Supper is turned into ſin, if the Communicant be guilty of Other ſins. But *Solomon*, *Prov.* 15. 8. ſaith expreſly, *The Sacrifice of the wicked is ſin*: and again, *chap.* 21. 27. *The Sacrifice of the wicked is abomination. David*, *Pſal.* 50. expoſtulateth in God's name, that they preſume *to tread his courts, and take his name into their mouths*: and the Prophet, *Iſa.* 4. deſcribeth God ſick of his own Ordinances, bicauſe unworthy perſons celebrated them. *Jeremiah* and *Amos* ſpeak the ſame language.

So that if we take our meſures from Scripture, we find much greater reaſon to examin our ſelvs; and upon ſenſ of our perſonal unworthineſs to forbear Prayer, than the Lords Supper.

Whence then this ſo groſs partiality? Why ſhould we take That unworthineſs as a Prohibition from This duty, which

which we think not one from the other?

Were the truth duly considered, it would appear that the difference lieth not in the greater or less sacredness of the Duties, but our own greater or less Sens of their Benefits.

It is not Reverence, but want of Appetite; not Fear so much, as want of Love, that keepeth us at distance, Pretendedly Reverential, and Really Neglective. Why do we not els use either the same Reverence, or the same Boldness toward Both? Both equally require Worthiness, and Both equally require Performance: with This difference, that in the One we remember the Lord, in the Other our Selvs, But in Both we rob God of his due, thogh in several kinds. In the Lords Supper we own Preparation, and There we deny Frequency; In Prayer we own Frequency, and there we deny Preparation: so the One we Perform unworthily, and the Other we Forbear unworthily, and *wipe our mouths, and say, we have do'n no wickedness.*

Say not I plead now for Irreverence in the Communion, or Forbearance of Prayer: No! Religion is not to Compound with our Corruptions, but to Destroy them: will no more connive at Unworthiness in Prayer, for fear lest Gods Throne be as much Deserted as his Table; than at Unfrequency in Communicating, for fear lest Irreverence should be as rude with his Table as his Foot-stool: There is no necessity that we perish either by Poison, or Starving. By [*DO THIS*] we ar not Invited only, but Commanded so to Honor our Lord, as to Feast our own Souls.

CHAP.

CHAP. III.

The Obligation ceaſed not upon the change of the Manner of the Feſting in the Church, but muſt be accommodated thereto.

I. *The Apoſtle hath prevented ſuch a conſequence, by ſaying, our Lord appointed us to do this 'till he com.* II. *The adequate meſure of our doing this, is not Eating, but Meeting in the Church. As change of the ceremony hindereth not Perjury from being a ſin, Nor doth change of the ſeaſon hinder us from ſtiling it a Supper.* III. *The Church careful to preſerve the memory and title of Feſting.* IV. *The Apoſtl's argument holdeth by* verſ. 20. *more for the Thing than for the Manner, wherein we cannot now be guilty as the* Corinthians *were.* V. *The Equitable and Moral ſens of the Argument, accommodate to the preſent manner of Church-meetings.* VI. *Diſtinguiſh between yielding and juſtifying.*

BUT there is yet another way. Obligations without either Countermand or Diſpenſation from the Author, may fall by the ſinking of the Ground they ar bilt upon.

Upon the death of our Parents we ar no longer obliged to honor their Perſons, but only their Memories: and upon this account, all that we have ſaid ſeemeth to free us from any other duty towards This Inſtitution, but that of ſpeaking and thinking honorably of it.

For if This be bilt upon a Feſtival Tradition, then will the Apoſtl's declaration of our Lords will, oblige Us to do This, *as often as* They did That: His argument muſt be good againſt the *Corinthians*, and All other Churches that might

might irreverently Feſt in the Church: But when the Council of *Laodicea* baniſhed Feſting thence, they ſent This Sacrament into the Same baniſhment with it: This we cannot deny (ſince the Apoſtl hath ſo declared it) an inſeparabl Adjunct to That, but ſtill an Adjunct, which therefor muſt accompany its Subject, whether in Life or Death: We muſt do This as often, but only as often, as we do That, which Now we never do.

This Objection deſerveth our Anſwer, not ſo much for its dangeroſneſs, as for the occaſion it miniſtereth, for a more clear ſtating our duty, in accommodation to ſo great a change.

And to cut off at one blow all its power, we muſt obſerve, that the Apoſtl hath prevented it by an expreſs clauſ added to *verſ* 26. which ſhews This not to be Mortal as ar our Parents; we muſt *ſhew forth his death* (not only *while Feſting continueth* an Eccleſiaſtical exerciſe, but) *till he come.* Whereby he putteth it out of the Churches reach, in point of Duration, as before he had do'n, in point of Conſtancy.

He had proved it to be our Lords Conſtitution, not to be omitted in any of their Church Feſts, bicauſe They muſt do This, as often as they drank That Grace-cup.

And that this humor might not fall upon another part, he further tells them, That thogh they ſhould omit the very Grace-cup it ſelf; yea, thoſe very Feſts which it muſt attend, or what ever other way they ſhould invent; All muſt be unable to free them from the Immortal obligation, which they had as litl power to Aboliſh as to Intermit: ſince it muſt equal the World in Duration, as well as their Feſts in Conſtancy.

This therefor, though a poſitive Law, is no leſs Indiſpenſibl than a Moral; and the Church hath as much power to Diſpenſ with the Law againſt Murther, as with This, whether by ſapping the Foundation, or battering it with a Contrary doctrine.

II. Either

II. EITHER therefor That Council which forbad Feſting in the Church was Heretical, and then future ages muſt reſtore it by *poſtliminium*; or elſe the adequate foundation of this duty, was not Eating but Meeting in the Church.

And that This later is the caſe, we have the Apoſtl's clear Intimation (at leaſt) if not his expreſs Declaration. For however at That time, their Feſtings wer as frequent as their Meetings; and on the other ſide, their Miſdemeanors were not in the manner of their Meeting, but in That of their Feſting; yet his in thrice repeated charge, he doth not lay his accuſation againſt Theſe, but againſt Thoſe, eſpecially *verſ.* 20. *When ye com together in one place, it is not to eat the Lords Supper.*

From which words (eſpecially if helped with the now mentioned clauſe of *ver.* 26.) it plainly appeareth, that it Then was, and Ever muſt be the duty of All Chriſtian Churches, to celebrate the *Lords Supper* when ever they meet in his Houſe: Otherwiſe, the *Corinthians* muſt be unjuſtly arraigned as Criminal, having broken no Obligation.

God forbad Perjury, in This ſtile [*Thou ſhalt not take* (in the Hebrew it is, *Thou ſhalt not lift up*) *the name of the Lord thy God in vain.*] The Phraſe is bilt upon their then Cuſtom, of *lifting up the hand* in the name of God. Our form of Swearing is not by *lifting up the hand* above the head, but perhaps by *bowing down the head* to the hand: yet no man pretends the power of the Law aboliſhed with the Ceremony it ſeemeth bilt upon; ſince the Obligation dependeth, not upon the variable Circumſtance of Swearing, but the indiſpenſibl Connexion between our Oath and Truth.

Juſt ſo it is here, This Inſtitution relates to Feſting, as That Law did to lifting up the hand. This requireth that our *Lords Supper* ſhould accompany All our Church-meetings;

ings; as That doth, that Truth ſhould accompany All our Oaths; and the Church may be as Innocent, and the Obligation as Firm after the One alteration in the manner, as after the Other.

And 'tis worth our obſervation, with what temper ſhe hath ever proceeded, that in the Great Changes ſhe found Neceſſary to make, the Sacrament might not loſe its right.

It ſeems not an Accidental, but Subſtantial circumſtance, That This ſhould be Inſtituted In and After Supper; and conſequently, that it ſhould be Celebrated in the ſame Seaſon, neceſſary both to anſwer its Title [the *Supper of the Lord*] and the Tradition whence it was taken: Yet to celebrate it before day, appeareth by the unqueſtionable teſtimony of *Pliny*, to have be'n the practice in *Trajan*'s time.

But That Perſecution which Neceſſitated, did thereby Juſtifie ſo Great a variation.

They wer denyed the uſe of their Public Churches, if they had Any; their malicios enemies watched all opportunities to *mingle their blood with their Sacrifices*: Either therefor they muſt do this before day, or not at all.

This was a great Change, but no Robbery: for the Sacrament loſt not ſo much as its Name by it, but ſtill continued to be caled the *Lords Supper*.

That change the Emperors Perſecution made neceſſary; and a worſe Perſecution made a Greater one no leſs ſo. The unbridled luxury of the people turned it from the *Supper of the Lord*, to a *Feſt of Bacchus*; and it ſeemed impoſſibl to reſcu it from that wors Metamorphoſis, but by turning it from a Deſert after Supper, to a Break-faſt in the Morning.

III. AND thogh this ſeemed a Greater change than the Former, as taking away not only the Seaſon of the Supper, but the very Nature of a Feſt, yet was the

Church careful to save the Institution harmless.

The Day, first consecrate to This office, still enjoyeth the title of *The Lords day*, and of a Fest. Four Councils declared it heretical to Fast, and many Canons forbad to Kneel upon That day; it is honored with a Preparatory Vigil, and a Communion-Service; and every Other Holy day (if they be not expressly consecrate to Festing) enjoy the same honor and title of Festivals.

And why (I pray' now) why all this care? Why so great a Solœcism to *Fast upon our Lords day*? Was he indeed (as the Scribes and Pharisees charactered him) *a riotos person, and a Wine-bibber*? If He were, yet certainly St. *Michael* and all Angels ar not, nor wer All the Saints so. *John the Baptist came neither eating, nor drinking*. St. *Paul* was in *fastings often*; and many other Saints are honored for their very Abstinence. How can it be congruos, that the Angels should delight in That, whereof they are by Nature Uncapable; or the Saints in that, which by Grace they Shunned?

But granting this, Why then must their Eves be Fasting-days? What strange meetings of Contradictions are these? That they who in their lives loved and practiced Fasting, should after their deaths delight in Festing; and yet their very Festing-days be honored by a Fasting Usher?

Suppose This be only a Preparative, To what purpose such a bedel? Must we Therefor Fast upon the Eve, that we may have the better stomach to the following Fest?

There must questionless be som Better reason; and what Better can there be, than what we ar now observing; *viz.* the constant Practice of All mankind, and particularly of Christians, celebrating the worship of God with Festing; not abrogated, but thus improved, that the *Supper of our Lord* might be it self a Spiritual Fest, attended with a Corporal one, and ushered with a *Vigil*; the One proper for its genuine Celebration, the Other for our Preparation to it.

Nor,

Nor, hath the Apostls argument suffered more by this change than our *Lords Supper*; the only difference is this, That before, it concluded by Enthymem, and now by Syllogism.

While the custom continued of *Eating this bread and drinking this cup* in Every Meeting; the conclusion without more ado followed, *Ergo, He that eateth this bread and drinketh this cup unworthily, is guilty.* But now it requireth the assistance of an *Assumtion*, which Then was, & the Apostl supposed would Ever be self-evident, *viz.* that *as often as they met together, they ate this bread and drank this cup.* And thogh the 27th *verse* seemeth to have lost its force, because we do not *eat that bread and drink that cup*, as the *Corinthians* then did; yet the 26th still retaineth its strength; and we ar guilty of the same charge, of so coming together as not to eat the Lords Supper, thogh we are not to be convicted by the same medium.

IV. AND if any Claus in the Apostls whole Disertation teach us, That charge must needs do it. None of the rest can teach us point blank, but only compass, and by Analogy with those sensual Debaucheries, against which they were leveled.

It can not now be said, [*one is hungry and another is drunken*] nor can any other of those Characters fit us, by which the Apostl describeth the profaneness he impeacheth.

But we think our selfs obliged by Analogy to infer, that as their Sensual unworthiness made them guilty, where they abused a Sensual Fest, so any Spiritual unworthiness will make Us so, if by it we profane a Spiritual one; and for this Analogical reason we must examin our selfs, &c.

Now if this seem obliging in point of Worthiness, much more must it be so in the Performance it self. For he disputeth for That, not only by Analogy, but Point blank.

We find no Reproof, because no Mention, of any but Sensual or Schismatical unworthiness in the *Corinthians*; but Express, and thrice Repeted inculcation of their Meetings, as dishonoring the Lords Supper by their necessary connexion.

Either therefor we ar quite out of the reach of his Threats, bicause we are free from the Character he Reproves; or if we ar Not, then are we most exposed to That now mentioned, bent against their *So Coming together as not to eat the Lords Supper*; since That, and only That, can literally be charged upon us:

And since his Cautionary precepts were also levelled against the Sin Reproved, they must needs strike more directly upon That Omission wherein we are equally gilty, than upon the Unworthiness wherein we cannot be so.

And that inseparabl connexion between the Churches meetings and the Lords Supper, which he so industriosly proveth, must needs concern us more than any such kind of unworthiness as he mentioneth Not, since That is to continu till the end of the World, by our Lords own Institution; and This is not condemned but by Our own Reason, in consequence of the Apostls reproving another kind of gilt whereof we are uncapabl.

V. IF therefor we must accommodate the Apostls Dissertation to the change, so as to shun the Unworthiness Not expressly forbidden; much more must we do so in the Constancy, so Expresly and Industriosly enjoyned. So that our concern must needs be this. *As often as the* Corinthians *ate that bread and drank that cup*, which our Lord had adopted to represent *his body and blood*; so often they *shewed forth his death*: and therefor whoever did unworthily celebrate That, were gilty of profaning This: The connexion between their Meetings and their Fests, the Apostl did not, bicause he needed not mention; but That between Them and the Lords Supper, he proved inseparabl, both as

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to Intermission and Abolition: The former connexion the Church hath changed, the later she may not, in either of its members.

We ar therefor, and (till the Lord com) ever must be, obliged in All our Church meetings, to celebrate the *Lords Supper*, and That in such manner, as becometh *his body and blood*.

THIS is the Equitabl and Moral sens of the Apostls words, which was so Long and Universally paid them, by all Ages and Churches, preceding and following the change, as might create a right, even by Prescription: but on the other side, it hath be'n lost so many Ages, that the Contrary Sens pleads Contrary Prescription.

It is now no less impossibl to reduce the people to Constancy, than it was in the time of the *Laodicean* Council to reduce them to Sobriety; and therefor the Officers of the Church now find it necessary to yield to the hardness of hearts callos by time.

VI. BUT here we must carefully distinguish between Yielding and Justifying; Our Church speaketh not one syllabl to Dispens with the strictest Constancy, but on the contrary still recommendeth it, as often as she can, without exposing her Own Injunctions to the Same Contemt, from which she endeavoreth to rescu our Lords.

She doth indeed forbid the celebration, *if there be not a competent number to communicate*; bicause if the Holy Table must needs be deserted, it is less dishonorable, that it be so Without the Supper than With it: She therefore leaveth it to the Ministers Discretion, how often it shall be offered: but she intrusteth their Piety, to exhort the peopl to com as often as possibl. She is Both ways careful, that neither the Willing may want a Communion, nor the Unwilling an Exhortation. She therefor complieth with the peopl's Neglect, no otherwise than did the equally valiant

and indulgent Captain with his Armies cowardize: he Commanded, he Intreated, he Exhorted, he Reproved; but when he could by no means prevail to stop their flight, he put himself in their head, that they might seem rather to Follow their Leader, than Flee their Enemy.

But as this compliance of the Captain did not justify his Disobedient Troops, so neither do the Churches Rubriks justify either Ministers or Peopl, that are wanting to the Constancy so plainly Urged by the Apostl, Practiced by the Best ages, and Recommended by her Self.

The Sum of all is this: Since the Church had no Authority, nor no Intention, to slacken the Power either of our Lords Command, or the Apostls Argument; we must therefor still own them to have the same Power now as ever, and must accommodate them to our Present meetings as if they still were Festivals, not only in Name or Spiritually (as we acknowlege them still to be) but in Reality and Sensually, as at the time of his Writing they were; and in the Recess, the Obligation is no less indissolubl against the teeth of time, and the constitutions of Governments, than against any evasions of singl persons.

But All this, the More it Obligeth, the Less it Persuadeth. It may (perhaps) Compel us to submit to the Duty, but cannot Invite us to Embrace the Favor. And our Lord doth not use to Drive us like Beasts, we know not Why nor Whither: But to *Lead us with the cords of a Man, with bonds of Love*, with strong Reason and sweet Allurements, the *savor of his sweet ointments*, which so draw loving souls, as to make them not only Follow, but *Run after him*. And This duty above All others, is That way most attractive. The Command made Reasonabl by a good End, and the End made Amiabl by Relation to our Lord's own Person: as we now com to see in the remaining words,

In remembrance of me.

PART IV.

PART IV.

Concerning the End: In Remembrance.

CHAP. I.

It is the badge of a Christian.

I. *This the only rite whereby we honor our Lords Person. Three Considerations.* 1. *Every Religion distinguished from every other by some proper rite. This, Nature taught the Heathen; and Gods Law, the Jews.* II. *The New Testament contracteth the multitude of Jewish rites to two; whereby Christians ar known, as ar the Knights of the Garter.* 1. *By a rite of admission.* III. 2. *By continual wearing the badge.* IV. *Those distinguishing rites must be highly valued. It was mortal to a Jew to omit any of them, and to a Heathen to wear them.* V. *'Tis worse in a Christian upon several accounts.* 1. *The Law-giver.* 2. *The Rites.* VI. 3. *The Obligation.*

HITHERTO we have seen nothing but Dry Law, the rough Issu of Authority and Will, haling us to the unrecommended performance by chains of Compulsion; without any gentler Attractives, that may Invite our Affections, or Persuade our Reason.

And as the Country hath be'n dry and barren, so have the Ways be'n craggy; Troublesom to the Best, and Unpassable to the Most understandings. The Reader must understand the Rules of Reasoning, and must be at no litle pains

pains to meſure the Apoſtl's diſcurſ by Thoſe Rules.

We now com to a pleaſanter Country, and ſmoother ways: From the Apoſtl's Argument to our Lords, which is full of endearments to our Affections, and free from difficulties to our Underſtandings, thogh we never ſate at the feet of *Gamaliel*, or any other Tutor but Love.

For whoever loveth our Lord's perſon, can no ſooner hear that He is concerned, but he findeth abundant obligation, and can eaſily ſuperſede all others.

That we may take the clearer vieu of this new Suaſory, we ſhall diſtinctly conſider,

1. *This is the Adequate Rite of Worſhip, whereby we own our crucified Lord.*

2. *As it is the Monument, ſo it is the Eſſigies of his Death and its Benefits.*

3. *It is not ſo appropriate to our Lords Own intereſt, as to forget Ours*; for even to us it is, 1. *Eaſy.* 2. *Pleaſant.* 3. *Beneficial.*

I. THIS *is the Adequate Rite of Worſhip, whereby we own our crucified Lord.* The Critical *Teſſera*, The Badge, The Livree, whereby a Chriſtian is diſtinguiſhed from *Jew*, *Turk*, *Heathen*, and *Atheiſt*.

All of All other Religions agree in All other offices of Devotion; *Prayer*, *Thanksgiving*, *Faſting*, *Preaching*, are All of them Holy exerciſes; but of Natural Religion, common to All mankind: Only by This are we diſtinguiſhed from them All, as by our proper Livree, given us by our Lord for This very End, that we may be known to be His.

Tis true, we differ from Jews, &c. in this, that we pray in the *Name of the Lord Jeſus*, &c. But we are not thereby diſtinguiſhable to any but ſuch as Hear and Underſtand our words: This Sacrament is the Univerſal Character, whereby we are known and read of All men whatſoever, even Strangers, and Deaf, thogh the one cannot hear,

nor

nor the other understand our words, by seeing this Action apprehend our Profession.

That we may the more fully understand the importance which this ought to carry to our case, Three Considerations will be useful.

1. *Nature hath taught all mankind, and God himself hath confirmed it, That every Religion should have some solemn Rite, whereby it may be known to the world from all Other Religions.*

2. *Those Critical Rites, however slight in the Matter, are yet to be highly esteemed because of That essence.*

3. *To this General Reason our Lord hath added Particular marks of his favor towards this Institution.*

1. *Nature hath taught all mankind, that Every Religion should be known from every Other by Proper Rites.* Nature and Reason dictated that Law to the *Romans*. [*Sacerdotes qua quoq; divo decora gratæque sint hostia providento.*] They, and all other Heathen, multiplied Rites as they did Gods; so that those who were skilful, needed not any further information, *what was the God?* than the knowlege of, *what was the Sacrifice?* and *what the solemnities?* *Jupiter's* Rites were different from *Pluto's*. What was thought acceptable to *Venus*, was odios to *Diana*: Nor would *Pan* be pleased with the Rites of *Bacchus*.

And for This Reason was it required, as a necessary qualification in a Jewish Ruler (who was to receive and judge of an accusation concerning Idolatry) that he should be skilful in the Rites of Heathen worship, lest he should sentence any one to death, who had not worshiped the fals God in his Proper maner. For (saith *Maimonides*) *If any one worshiped* Pehor *in a manner proper to* Mercury, *or* Mercury *in a manner proper to* Pehor, *he was guilty.*

But if any one say, that as wer the Gods of the Heathen, so wer their Rites, mere Creatures of human folly; and that This concept of the Jewish Doctors, was never

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authorised by any Law of God: we cannot but acknowledge, that thus much of it God hath authorised; That it is fit Every Religion should be known by its proper Rites. For he was careful so to distinguish his Own Peopl and Worship. Circumcision, the Pass-over, Sabbath, &c. are all marked with This Asterisk [*It shall be a sign between me and you*] And to This Reason are reduced by the now-named son of *Maimon*, Most, if not All the Negative Ceremonials, as well as the Positive.

Many indifferent things were therefor forbidden to Gods peopl, because practised by the neighbor Idolaters. For how could it become the Majesty of a Divine law, to forbid a Barber *to round the head, or mar the corners of a beard*; or the Plow-man, to *sow his field with divers seed*; or the Weaver, to *weave a garment of linen and woolen*; or the Cook, to *seeth the Kid in the dams milk*; or the Gardener, to *graff upon a strange stock*, &c. Doth God take care for Beards, Garments, &c.? No doubt less: but under those small matters, great were hidden. Those were Rites of *Zabian* superstition, and God would have His peopl forbear their Ways, as well as their Daughters; that they might be known from Idolaters, as well by Negative as Positive distinctions.

Now whatever is Rational in the Old Law, is to be Retained in the New, but Accommodated to the change: This therefor hath its distinguishing Rites too, beyond more than may consist with the generous liberty, to which it is thereby called.

To which purpose St. *Augustine* speaketh very well upon another occasion: *Primum igitur cavere debet, quod est hujus dissensionis caput, Dominum nostrum Jesum Christum, sicut ipse in Evangelio loquitur, levi jugo nos subdidisse & sanguine suo: Unde Sacramentis, numero paucissimis, observatione facillimis, significatione præstantissimis, societatem novi populi

populi collegavit. All the multitude of intolerable Ceremonies ar reduced to two, the ſmaleſt number poſſibl, always practiſed as neceſſary in all honorable Fraternities.

For as in all ſuch Orders, the Knight is Once publikly Inſtaled, and ever after weareth ſom Badge of his Order; ſo hath our Lord ordained concerning the Members of his Church: By one Sacrament they are admitted, once for All; by the Other, they ever after Appear his Diſciples.

Of the Former, our Lords conference with *Nicodemus* well underſtood, diſcovereth both the Meaning and the Neceſſity: And well underſtood it cannot be, without a previos knowledge of the Practice and Doctrine of the Jews in Baptiſm.

But whoever knoweth that they received Proſelytes into Covenant by Baptiſm, and believed that thereby the Heathen ſoul was taken away, and a New one put in his place; that in conformity to this Belief, the man was ſaid to be *New-born*, a *New creature*, a *New man*, &c. and This ſo properly, that he loſt All Relation to his former kinred, ſo as to be thereby free to marry his Mother, Siſter, or Daughter: He who conſidereth this (and only He) eaſily underſtandeth the Reaſonableneſs of our Lords diſcourſe. For

Nicodemus, convinced that our *Lord was a teacher come from God, becauſe none could do the wonders that He did, except God were with him*; Yet aſhamed to confeſs this openly, becauſe of his Fellow-rulers; maketh his addreſs by Night: but This our Lord, in the ſtile familiar to the Doctors, telleth him is not ſufficient; for he muſt openly take upon himſelf Baptiſm, the badge of a Diſciple.

Nicodemus not heeding the *Rabinical* ſenſe of Regeneration, wonders at the ſtrange and impoſſibl neceſſity of *entering again into the mothers womb*; and our Lord no leſs wonders at his wonder, that being a *maſter in Iſrael*, underſtood

ſtood not a Precept ſo familiar; and thence taketh occaſion to tell him, that his Diſciples muſt believe much greater Myſteries. *If* (ſaith he) *I tell you Earthly things and ye believe not, how will ye believe if I tell you of heavenly things?* Meaning by Earthly and Heavenly (as St. *Paul* afterward did, *Phil.* 2. 10. and in ſeveral other places:) by the Former the Jewiſh, by the Later the Chriſtian Myſteries; whereof he giveth a Specimen in *his coming from Heaven, his returning Thither*, and *his being There*, and his *crucifixion for the ſalvation of the world.*

That which we mention This for, is to ſhew that our Lord manifeſtly adopted the Jewiſh Tradition of Baptiſm into the Goſpel, making it then a neceſſary badge of a Diſciple; as he alſo afterward did, when he returned to Heaven, requiring his Apoſtles to *go and Diſciple all nations, Baptiſing them*: for this reaſon, becauſe *whoever believeth and is Baptiſed* (i. e. publikely profeſſeth his Diſcipleſhip) *ſhall be ſaved.* By all which it is apparent, that our Lord appointed this as a Livree, whereby his ſervants muſt profeſs to own Him for their Maſter, if they ſhould by him be own'd and ſaved.

III. YET is not this the Adæquate, nay nor the Principal badge of a Chriſtian. For we receive This but Once, and that without our own conſent. As were we when this Seal was put upon us, ſo was its Impreſſion, when we came to age, we were at liberty to Own or Renege it; and whether we do This or That, appeare by no other viſibl mark, but only our Receiving or Neglecting This more Critical Sacrament, in due ſeaſon appointed by our Lord, as a more Laſting and Alway Viſible cogniſance.

I ſay our Lord appointed this Other Sacrament [*in Due ſeaſon.*] For had he do'n it ſooner, his Diſciples would have forgotten his Command before they underſtood it (yet could he not forbear to Prophecy of it, ſaying, *He that eateth my fleſh and drinketh my blood, hath everlaſting life.*)

But

But since his Death must needs be understood, when he had suffered it, even by Those who before knew not what it meant; he therefor took the time when it was in a manner Present, as fittest for the Institution, which was both to Commemorate it, and Distinguish his Disciples by such constant Repetitions, whereof Baptism was incapable.

Those who are honored with the Noble Order of the Garter, as they are solenly Installed, so ar they Obliged ever after to wear the *George* and the *Star*, as permanent badges of the Honor and Vow they have receved; and if Any person, however solenly Installed, shall afterward lay his Habit aside, he doth not only Offend against the Law of the Order, but Disclaim his Interest in it, as refusing to be esteemed a Brother of that Royal Fraternity.

This Sacrament is our *George* and our *Star*; This, if we constantly wear not, we tacitly renounce our Christianity. Those very Persons, who perhaps will not Admit (certainly do not sufficiently Press) this for a Necessary Duty; abundantly urge it to other purposes.

When they are required to assign the marks of a true Church, they name *Administration of the Sacraments* for One; and it will troubl any reasonabl man to deny, that if the Administration be the mark of a True Church, the Reception must be so of a True Member of the Church.

And som *Ultramarine Churches* have found it necessary to declare, as the Council of *Agathe* did of old, that *those who receve not the Sacraments, ought not to be reputed as Christians.* For which censure, thogh we have already seen Reason sufficient, yet perhaps we may see more.

IV. 2. *THOSE Rites whereby One Religion is Critically distinguished from Another, however slight the Matr may seem, ar highly to be esteemed for That office.*

Cir-

Circumcision is nothing, and Uncircumcision is nothing, said the Apostl, yet was the One mortal in the Old Testament, and the Other in the New, and Both upon the same Reason; *He that was circumcised was a debtor unto the whole Law.*

To eat an Apple, or any other Fruit of a Tree, is a small matter; but when the forbearance was made a Sacrament, *i. e.* a Specimen of the new made Creatures owning the dominion of the Creator; Then, Eating was condemned, not only as an act of Misdemeanor, but Rebellion: and the Smith which thoght it too much that God should be so severe for an Apple, might be answered, that it was not for the Apple, but for the experiment he thereby gave of his disowning Gods authority over him.

And for This reason did God make Those offences Capital, which had otherwise be'n Venial. He that was uncircumcised; He that kept not the Passover; He that brake the Sabbath, *&c. That soul must be cut off from his people*; bicause God had said of every one of those (otherwise slight) performances, *This shall be a sign betwixt Me and You.*

This dubl care of God, as well in Negative as Positive Ceremonies, taught his peopl to infer; That if a Jew must forbear the Rites of Gentilism, then must the Gentile (as for the same Reason, so upon the same Penalty) forbear those of Judaism: Since the One no less than the Other, was necessary to the Discriminarive, which was the Adæquate vertu of the Law.

As God therefor made it mortal to the Jew to Neglect such Rites; so did the Jews make it to a Gentile to Usurp them, as thereby robbing them of their proper vertu; since by being common to Both, they wer disabled to distinguish the One from the Other.

The Gentile (saith the *Gemera Babylonica*) *which observed the Law of* Moses, *was guilty of death* (How so?) *bicause it is said*, Moses *commanded us a Law for an Inheritance.*

ance. It is an Inheritance to us, not to the Gentile. Yea, their most Learned *Maimonides* ſaith, that *if a Gentile celebrated a Sabbath, though he miſtook the day, yet if he did it with intention to keep the Sabbath, he was guilty of death. They did not indeed inflict death on ſuch offenders, but ſtripes only; yet not without admonition, that he was guilty of death, though not puniſhed with it.*

Since therefor our Lord left us This Law, as *Moſes* did His Ceremonial [*for an Inheritance*] the Reaſon being the Same in the Law, the Crime muſt be the Same in the Diſobedience.

V. THE Same in its Reaſon, but incomparably Greater in Haynouſneſs; For by how much the Covenant is Better, the Law-giver Greater, the Redemtion more coſtly, *&c.* by ſo much more criminal muſt it be, to omit This, than any *Moſaical* Rite. And how much That is, if we enquire, we muſt do it in the ſtile of the Author to the *Hebrews*, not to ſeek ſatisfaction, but to expreſs amazement. *He that deſpiſed* Moſes's *Law, died without mercy, under two or three witneſſes: of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpight to the Spirit of Grace?*

I grant, that This dreadful Thunder is not leveled againſt the neglect of This Inſtitution, as ſuch; but againſt total Apoſtacy from Chriſtianity: yet if we carefully examin, we ſhall find the Reaſon, yea the very Phraſe, reach the former. For if we reduce the Rhetorical expreſſions to plain Reaſon, we find the Chriſtian Religion balanced againſt the *Moſaical*, and advanced above it in a triple oppoſition; the Law-givers, the Rites, and the Promulgation.

In the firſt, both parties are expreſſed, *Moſes*, and *the Son of* God. In the other two, One is expreſſed and the Other

Other implyed. 2. The Blood of the Covenant wherewith a Christian is Sanctified, implicitely compared with the Blood of the Heifer, wherewith a Jew was sprinkled. 3. The Spirit of Grace, in whose mirifie power our Savior first, and his Apostls afterward, proclaimed the Gospel, and whom to Blaspheme was unpardonable; weighed against the Angel that proclaimed the Law at Mount *Sinai*.

2. The Second is to Us most considerabl, That whereas our Lord stiled *This Cup* the *New Covenant in His Blood*, The Apostl pointeth at it in the Proper Phrase, as That Character whereby a Christian Professor is to be Known *viz. The blood of the Covenant wherein he was sanctified.*

For he speaketh by *Metonym* of the *Sign* for the *signified*, a Figure Elegant, Emphatical, and Common, It is as if one should thus express a *Knight of the Garter*, deserting his Order: He hath torn off his Ribon, Broken in peices his George, Left off his Starr, *&c.* Every one seeth that the Laying aside these several peices of his Habit, are so many Descriptions of his Apostacy, bicaus the Wearing of them ar so many Cognisances of a Brother: Since therefor this Supper Hath (I should say, Had) the Same Office in the Christian Church, as Those Cognisances have in That Fraternity; therefor must the Desertion thereof be equally Expressive of an Apostate from Christianity.

There is only This (and no disadvantageos) difference: That This One Singly, signifieth as much in a Christian, as Those Severals did Joyntly, either in *Knight* or *Jew*. He that kept not the Sabbath, might retene other signes of a Jew; he might be Circumcised, keep the New Moons, the Passover, *&c.* But at the date of this Epistl, *This Cup* was Constantly celebrated by Every Christian, in Every Assembly, as an Indispensibl (bicause Critical) Rite of public worship; so that it was the same thing to desert the Lords Table, and his Church.

God forbid we should not allow for so Great a Change, how-

(however unjuſtifieabl) in our Publik worſhip; but ſhould charge ſuch as Apoſtates from Chriſt, who perhaps fear leſs to Shed their Own Blood in his Service, than to Drink His at his Table: yet were it to be wiſhed that we would better conſider, that *Moſes's* own Child was in great danger to be deſtroyed for want of Circumciſion, and he that *gathered ſticks upon the Sabbath day*, thoght as litl of Apoſtacy from God, as any of us do from Chriſt: Yea, look we upon the words before us: Who wer they that *dyed without mercy as diſpiſing Moſes's law?* Wer they ſuch only as Totally fell from Judaiſm? Wer they not All ſuch as neglected any One of thoſe Rites, that wer therefor Capital, bicauſ Diſtinctive?

When therefor all is conſidered, we can plead nothing but the goodneſs of our Intentions, or the greater goodneſs of Gods grace; if upon the ſame reaſon, we ſhould be caled to account for our omiſſion of This Rite, no leſs Important and Indiſpenſibl.

Yea, as we have already ſeen, if the Reaſon be the ſame, the Crime is much greater; not only bicauſe of the Better Law and Law-giver, but bicauſe of the Greater Contemt. There, the Law was deſpiſed; here the Perſon, who's blood is the mater of the Law: That was the Law of *Moſes*; This the Blood of the Son of God: That was deſpiſed; This is troden under foot: and therefor upon ſo Many and ſo Great accounts; of *how much ſorer puniſhment ſhall he be thought worthy* that is guilty of ſo much greater contumely.

But bicauſe we uſually judge of the Price which the Law-giver puts upon his Law, by the Penalty which he annexeth to it; leſt we be temted to think our Lords Supper not intended in the words we now com from viewing; And its deſerter ſo far from worthy of any ſorer puniſhment, that indeed he is worthy of None; bicauſe None is threatned by our Lord in his Inſtitution: It is therefor neceſſary that,

Thirdly we obſerve,

IV. 3. WITH *What Obligation our Lord hath bound This duty upon us.*

We ar here fundamentally to conſider the difference, between the Laws of *Chriſt*, and Thoſe of *Moſes*, and all Other lawgivers. Our Lord declared his *Kingdom not of this world*, and 'tis plain his Puniſhments ar not.

For thogh the Apoſtl, the more to prevail with the *Corinthians*, ſpeak no Leſs, and perhaps More, of Temporal than of Eternal judgments; yet doth he herein rather ſpeak his Own Reaſon, than our Lords Revelation; applying himſelf *ad homines*, to their ſenſual apprehenſions, not to any declared threats of our Lord; who hath not bound his Command upon us by any Chains of Fear, but the much Stronger, and more proper Bonds of Love. And if the Prophet might make it a complaint againſt *Ephraim*, *I led them with the cords of a man, with bonds of Love, yet they knew not that I healed them*; it muſt not be Diminution, but Agravation of the crime, if we *break Such bonds aſunder, and caſt Such cords from us.* The word uſed by the Prophet is the ſame, whence our Engliſh [*Cable*] ſeemeth derived, and written by the very ſame Letters. But we need not contend with the Tranſlation, For thoſe *Bonds of Love* ar Both; Cables for Strength, and Cords for Compliance; Silken Cables whoſe Soft, Smooth flexiblneſs, twineth about the heart; and whoſe Strength ſo forceth it, that it cannot ſo much as wiſh, either to Slip or Break the Obligation.

Theſe ar called *the Cords of a man*; they lay hold on our Humanity, faſten upon our very Nature, prevail on us by force of Reaſon. And they ar the *Bonds of Love*; no leſs ſuitabl to the Nature of the Goſpel, and more particlarly of This Inſtitution, than to Our Own.

The very Deſign of the Command, is a Thankful remembrance of the Death of the Author: and it had be'n moſt incongrous, ro kindle the Spirit of Thankfulneſs with

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the bluſtering of Threats. [*Do this, or Dy*] may very well ſuit with the Spirit of Bondage; But [*Do this in remembrance of my Death*] to an Evangelical Spirit, is much more Potent as well as Proper; than [Do This for fear of Your Own.]

As our Lord choſe this more Obliging way, ſo hath he Improved it with all ſuch Endearments, as may faſten it moſt Powerfully upon our Affections; that ſo it may not be poſſibl for any deſpiſer to impute his Kindneſs towards Us, to Coldneſs toward his Inſtitution.

CHAP. II.

This is Appropriate to our Lords Person and recommended by signal marks of his favor.

1. *This Command appropriat to our Lords Person and Humanity. And thereby* I. *Endeareth all other Lawes by new obligations proper to the Nature of a Man.* II. 2. *Is it self a New Law upon a New account.* III. *It is not only a Monument proper to our Lords memory, but a Statu lively representing him.* IV. *Our Lord expressed his esteem by his care in recommending it in the most advantageos circumstances.* 1. *It was the Last night in his Life.* 2. *The night in which he was (and knew he should be) betrayed.* V. *The perverse returns many make to This care.* 1. *The Profane make it their Last act, as if it wer to shew forth their own death.* 2. *Som make it their Last care, by preferring every other before it. Business, unpreparednes, uncharitablenes.* VI. *The Scrupulos, refuseing to receve bicause hindered by impossibl conditions, blemish our Lords wisdom and goodness.*

THIS, and This Only is Appropriate to our *Lords Person* and *Humane Nature*, and hath thereby a dubl singularity of power.

1. *It addeth a New inforcement to former Laws upon their Old account.*

2. *It is it self a New Law upon a New account.*

I. IT endeareth all Former Laws upon their Common account, which well cast up amounteth to this End Total: They promote Our happiness, and that in all Kinds

Kinds and Capacities, Private and Publick, Inward and Outward, Temporal and Eternal. They exalt us above the Troubles, by putting us above the Cares and Pollutions of this world; make us both Useful and Amiable in our generations, Spiritual in our affections, Godlike in our conversation, *Perfect as our heavenly father is perfect*, as much in Happiness, as Goodness: they promote not any other interest of God, but his delight in our felicity: And This is a great argument to invite our obedience, twisted of Interest and Gratitude.

And the bonds of Gratitude which oblige us to obey God for Kindness of his Commands ar dubled by That of his Promises. He imputeth it as a Service, and promiseth Rewards, infinitely greater than the best Service could pretend to, if we will accept of the happiness he offereth us.

And what can Love do more? Yes! our Lord hath do'n yet More, Infinitely More for us. He hath not only taken Care, but Paid for our happiness; and the Price was great as the Love that paid it, and the Obligation thence derived greater than Both the Other. For his Laws and Promises shewed the Love indeed, but mingled with the Authority, of a Father. His Power was thereby Governed, but not Weakned: they provide for Our happiness, without robbing Him of any part of his own.

What the Psalmist says of his Works, we may apply to his Laws and Promises: *He spake and it was do'n, he commanded and they were created.*

But the work our Redemtion, cost him not onely a *word speaking*, but *strong cries and tears*; whereby he purchased to himself Another Right; so much more Obliging to Us, by how much more Costly to Himself than that of a Creator.

That our great Lawgiver should *take upon himself the form of a servant, and become Obedient*; yea, that of a Malefactor, and *becom obedient unto Death, even the death of*

the Cross: That he should with his Own bloud purchase us a Pardon, for breaking his Own so gracios Laws; and *Himself, a peculiar peopl zelos of good works*; and thereby capabl of his so Promised Rewards; *leaving us an exampl that we should follow his steps*, which it is no less Shameful to Desert, than Impossibl to Outgo, either in Active or Passive obedience: This is indeed a most Admirabl, and no less Powerful charm, to constrain us to follow such a Captain: These Things for their admirable Lovelines, *the Angels desire to look into*; and by such cords of Love, Humanity must needs be Attracted;

No voice therefor of this *Captain of our Salvation* caled more loud upon Us to Follow Him, than That whereby he caled upon God as *forsaking him*. Never more a King, than when Crowned with thorns, Anointed with sweat and bloud, and Enthroned on his Cross.

There, There was he exalted on the throne of *Love*, There did he stretch out his inviting Arms, There did he open, not his Arms only, but his Heart, who's wide door let out his Bloud, to make room for Us. This doth himself cal his [Exaltation] *I, when I am exalted, will draw All men unto me*. All Men, of All Humours and Complexions, All Nations and Ages.

The stubbornest metal, that will not be Broken by his *Authority* will be Melted by his *Love*; which cannot be better Kindled or Fueled in our hearts, than by the *wood of the Cross*.

Nor can That be better ordered, than by This Sacrament which was appointed for That very End.

By This he is still *set forth Crucified among us* (as heretofore among the *Galatians*) however remote in *time* or *place*. By *this* he is still Exalted to his Cross. By This doth his Heart still open it self, to send forth *fresh bloud*; and his Mouth, to utter *new cries*.

But oh! those Cryes must be New indeed; and so New, but Sad purposes. On his Cross, he cried upward,

to

to his seemingly deserting Father, [*My God! my God! why hast thou forsaken me*] But at his Table, he cryeth downward, to his too really deserting disciples: *My friends! My friends! why do you forsake me! Is it nothing to You, Oh all you that pass by? Behold and see if there be any sorrow like unto My sorrow, which is do'n unto Me, wherewith the Lord Once afflicted me in the day of his fierce anger for your sakes,* and which you still repete by your unkind neglects of the salvation I then so *dearly purchased,* and now so *lovingly offer.*

Whether his Blood by speaking more Sweetly, do not also speak more Powerfully, than his Commands, yea, or Promises can do; I neither Dare, nor Need to determin. All that I pretend to, I hope is plain, *viz.* That This Sacrament, by shewing forth his Death, draweth us with a New attractive, and bindeth us with New obligations; to obey such a Lord, so purchasing, and so offering salvation.

II. 2. THIS doth not only add New Obligations to former Laws, upon their Old account; but is it self a New Law, upon a New account. This is therefor the Cord of a Man, bicause it draweth and bindeth us to our Lords humanity. He that said, [*If you Love me keep my Commandments,*] recommendeth them after the same proportion, as they have interest in his Person; to which therefor since This hath greatest Relation, it must also have greatest Claim to our Obedience: If you love me, you will keep all my Commandments, bicause they are Mine: but This above All, bicause it is not only My Commandment but My Monument.

Its Relation is so singular to our Lords Person, that it is Incommunicable even to one part of his Nature.

In all the Rest, the whole Trinity is concerned, bicause they serv the whole Divine Nature. In keeping them we obey the Father also, from whom he professeth to have receved them; If we partake his spirit, the Holy Ghost is

honored; but Spirits have not Fleſh and Bloud, which in this ar commemorated. By the Reſt, we ſerv God; By this, we honor the Mediator between God and Man, the Man Chriſt Jeſus; to whoſe Mediating, ſuffering perſon, this ſervice is adæquately Proper.

All our founders, as they have provided us Maintenance, ſo have they ſuch Statutes, as they thoght moſt conductive to the enjoyment of their bounty, and the ſervice of God's Church: And ſom of them have left us particular ones, for commemoration of their own Perſons: Thoſe we own our ſelves obliged to Obey, but theſe to Embrace; and ar ready to pronounce That man Unworthy the Benefit; who ſhould contemn the Perſon, in ſuch commemorative Statutes of the Benefactor.

This is the Sole Law of the later kind; In the reſt he ſpeaketh as a Maſter, a Shepherd, a Lawgiver; inſtructeth us in our duty to God, our Neighbour and our Selvs: Every one pointeth ſome Other way: This Only pointeth to his Own body, and ſaith, Do this for My ſake; *Do it in remembrance of Me*, of My Body, My Bloud, My Death: The Death which I was willing to ſuffer for your ſakes, you cannot ſure think unworthy to be remembered for Mine.

WHATEVER influence this may have upon Others, one would think it could not fail to reach Thoſe, who's whole Religion is employed in amoros paſſions toward our Lords Perſon, no way ſo much, or ſo diſtinctly concerned, as in This duty.

To cloath our ſelves with His righteouſneſs, to lay hold upon him by Faith, to be married to him by aſſurance, to ſay None but Chriſt, None but Chriſt, He is Mine, and I am His, &c.

Theſe and the like amorevolezzas cannot ſit but with an ill grace, upon ſuch as neglect This office; which himſelf hath appointed, as the Onely one, whereby we celebrate our Love to his Perſon, as a Man, and after the manner of Men, Viſibly, and Solenly.

III. 2.

III. 2. THIS Sacrament hath not onely the Superſcription of our Lord, but the Image too. *Abſalon* built himſelf a Pillar, for the ſame reaſon as our Lord inſtituted This Sacrament: That wore *Abſalons* Name, but not his Likeneſs. *Lots* wife became a Pillar of Salt. *i. e.* an everlaſting monument of Gods judgments: We may (for ought I know) innocently believ, as many do, that ſhe was turned to a Statu of Salt; which in ſom ſens might be called her Body, thogh it reteined nothing of it, but the Dimenſions: But This Sacrament is more than either Monument or Image; It repreſenteth, not only his Body, but his Soul; not only his Death, but his Benefits; nor doth it onely Repreſent, but Exhibit them All.

Suppoſe we now it wer no more but a lifeleſs Statu; Erected for no other end, but merely to commemorate his Perſon: The loweſt Conſequence of this loweſt Suppoſition, muſt be This; that all the Honor or Contemt we ſhew it, muſt paſs on, and reach his Perſon.

Bicauſe the Perſons of the Cæſars wer ſacred, therefor wer their Statues ſo too: not onely Secure from violence, but Securities to ſuch as fled to them from it; and on the contrary, thoſe who maliced the Perſons, ſhewed it to the Images, either by caſting dirt upon them, or (if they could) by caſting them down to the dirt. Whoever prophaneth this Sacrament, as the *Corinthians* did, defileth our Lords Statu with dirt; whoever wilfully neglecteth it, giveth it a pull, toward caſting it to the ground. To forget a Commemorative, or Hide a Repreſentative; is no better than caſting down a Statu; who's whole worth conſiſteth in it's Viſibility.

Nor can it ever be more conſiderable than now, that the affront to the Perſon riſeth in equality with the Livelineſs of the Statu, and the Care and Coſt imployed in ſetting it up. When ever we ſee a piece exactly artificial; we conclude both the skill and care of the Artiſt ſuitably great.

A great Artiſt gave This for the reaſon of his induſtry in Painting, *I paint* (ſaid he) *for Eternity.* This is to ſhew forth our Lords death [*till he come*] and he was careful it's Perfection ſhould be ſuitabl to it's Office and Duration.

What is it, dear Soul! what is it that thou wouldeſt contemplate in thy beloved? His Paſſion? Behold how the Bread is broken, and the Wine poured out. His Benefits? Behold Bread that ſtrengthens, and Wine that chears the heart. Wouldeſt thou melt in compaſſion? Behold he ſuffereth for thee. Wouldeſt thou be raviſhed with Joy and Thankfulneſs? Behold he Feaſts thee. &c. So Many, and ſo Contrary motions and aſpects, All ſo lively repreſented; proclame the Author to have imployed as great Care, as Art; and as great Affection as either, in making a Piece ſo many ways Perfect.

IV. BESIDE theſe Intrinſecal endearments, ariſeing from the Beauty and Deſign of the Law it ſelf; we may obſerv our Lords care, to honour it with the moſt advantageos Circumſtances.

Our Apoſtl is very careful to mind us that it was [*the ſame night in which he was betrayed*] and good reaſon had he, ſo to remark this Seaſon; ſince our Lord himſelf expreſſed a wonderful Eſteem for it. *With a Deſire* (ſaid he) *have I deſired to eat This Paſſover with you before I ſuffer.* And why ſuch longing for [*This*] above All other Paſſovers? Even becauſe it came juſt before he ſuffered. 1. It was the laſt night of his life, And 2. The night wherein he was betrayed, and foreknew he ſhould be ſo; and conſequently, as it was the *Laſt*, ſo the Bittereſt of his life.

1. It was the *Laſt*. Other Paſſovers Prefigured his death; This both Prefigured and Accompanied it.

Had he do'n This in any Other Paſſover; he muſt both more Incongruoſly have commanded his Apoſtls, to commemorate what was future and unknown; and leſs Powerfully have recommended what was yet Diſtant; and perhaps

haps the intervening time would have Blotted the command out of their Memory, before the meaning were Printed upon their Understandings; which apprehended nothing of his intended death, 'till That last night.

But now his Death being in a manner Present, Give That Life to the Law, which it Took from the Author: For the words of dying persons, Live longest, and Reign most powerfully, in the survivors affections: Potent, because they cary with them all the Powers of departing life; and Venerabl, because attended with all the Horrors of approaching death; as coming, not only From the Soul, but With it too: They contract into a point, all the rays of dear affection in the Speaker; and most powerfully enflame it in the Hearer: A Truth, more sensibly felt by such as have received the Last requests of departing friends; than can be expressed in Any, but such Dying Language.

I doubt whether All *Augustus*'s living caresses, expressed so much Love to his *Livia*, or stamped so Deep and Lasting impression upon her Memory; as did his dying complement: *Livia conjugii nostri memor vive & vale.* What Expressions and Incentives of dear Affections, did those few syllabls, at Such a Season contein? He thereby told her, that he was now to leav Empire, Life, and Her. But it was in Her Power, to preserv him in a great part of All Three, especially That, which of All was dearest to him. He had Long made her heart his Throne, and Now desired to have it for his Monument: he therefor prayed both the Gods and Her, to take care of That life, wherein was preserved the remains of his Own. To this purpose, but infinitely more obligingly, spake our dying Lord: not in the language of a faint, but quiet sickness; but in the Agonies of a *tormented Soul*; not in a few Complemental words, suddenly offering themselvs to *Augustus*'s mind, and perhaps as suddenly flitting out of *Livia*'s, certainly dying with her; but upon a premeditated Design, to settle a lasting Monument; whose firm durablness should Fix

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the fugitive impreſſion; and by conſtant returns, perpetually Renew it; ſo to keep his Bloud from Drying up, and his Death from Dying.

His Laſt Command, oght to be as powerful to work Obedience in his Diſciples; as wer his laſt Cryes, to work Faith in the *Centurion*; ſince Theſe ſhewed no leſs the Strength of his Love, than Thoſe did the Vigor of Life, at the very point of Death.

2. But much more, when we further conſider, that as it was the *Laſt*, ſo was it the moſt *Dreadful night*. This Paſſover had not onely the ſame *bitter herbs*, with others; but much bitterer Gall. He had the Devil for his gueſt; and he that *dipped with him in the diſh*, was about to Betray him; And he had his mercileſs enemies for his attendants, waiting with ſwords and ſtaves to take and deſtroy him. This was *That dreadful night*, wherin his Soul, oppreſſed with horrors, complained, *That it was exceeding heavy, even to the death*: *The ſame diſmal night*, wherin the ſtabbing agonies of his tormented mind, made every pore of his body a wound, bleeding great grumos drops, and thoſe ſo plentifully, as to run *down to the grownd*. *The ſame terribl night*, wherin the dreadful proſpect of his approaching ſufferings ſo confounded his faculties; that with dubled and trebled importunities, he prayed to have *That Cup taken from him*, for drinking whereof he came into the World. *The ſame amazing night*, wherin he was ſo near ſinking, that he needed an aſſiſting Angel, to ſupport him under his burthen. Even in *That moſt hideos night*, did his care of This Inſtitution, ſo prevail over All Thoſe Horrors, which prevailed over his faculties; as to bring him to a truce, and he ſeemed almoſt to forget, what night it was.

To Forget? No, but (what was incomparably more) to Long for it, to Deſire it With a Deſire, *i. e.* with a vehement deſire, with ſuch a deſire, as outvoiced all the cries of his terrifying and tormenting paſſions.

Could we poſſibly underſtand the load that made him complain

complain *That his Soul was exceeding heavy even unto death*; and how much his Longings for This very ſeaſon, *outweighed* ſo great a load; then poſſibly may we adjuſt the eſteem he had for This his *Dear Inſtitution.*

V. BUT if on the other ſide we compare the Affection, wherewith We Receive it (ſhall I ſay?) with that, wherewith we find our Lord Recommended it; we ſhall find *Solomons* words moſt perverſly verified: *As in water face anſwereth to face, ſo doth the heart of man to man*: For as the Reflex is directly Oppoſite to the Incident; anſwering the Right ſide, with the Left; ſo doth (our Obedience ſhall I ſay, or our Performance? no, but) our Neglect, anſwer our *Lords Care.*

He choſe the *Laſt night* of his Life for the Inſtitution; and many anſwer This, by chuſing the Laſt of theirs, for the Performance; as if appointed to ſhew forth, not *His Death*, but Their own. When they have *receved the Sentence of death in themſelvs*, and ar immediatly to receve That of God; Then firſt do they think fit to receve the *Body and Blood of Chriſt*, as a kind of Charm, ſomwhat better than the *Sign of the Croſs*, to fright the Devil from ſeiſing his own.

When the Phyſician hath declared, or other Indications make it apparent, that there is no hope of returning to Thoſe ſins, which Therefor only they repent of, bicauſ they ar Paſt; when the Will is ſealed, wherin they bequeath That ſoul to God, whereof they had ſo long given the Devil poſſeſſion; Then, in commutation for a whole life, ſpent in contemt of This and All other holy exerciſes; the Miniſter is ſent for, ſom good words ſpoken, Abſolution granted, and Sealed with This Sacrament. And now what uncharitabl Infidel can doubt, but that the man is Pardoned, in vertu of the One; and receved into Eternal joys, in that of the Other? ſince our Lord himſelf promiſed, that *Whoſoever Eateth his fleſh and Drinketh his blood hath Eternal life*;

life; or how can This Bread and Wine possibly be imagined at Any time fuller of Vertu, than when so lately receved, that the digestive faculty of the stomach, hath not at all impaired it?

BUT others do not Thus put it off to the very Last. Many own it, if not a Duty, yet an acceptabl act of Devotion; Laudably, thogh perhaps not Necessarily, to be performed in the *mids of life*: Yet even Those, (thogh not in the Same, in Another wretched sens) make it their Last Care.

When All other Interests and Inclinations ar served; Then perhaps shall This have it's turn. But if any thing els crave it, however Slight or Trifling it be; This Holy Office must yield it Precedence.

Pretences so Slender, that a hundred twisted together, shall not be sufficient to draw one from a Gossiping, or any other Meeting; shall singl be abl to draw him from the Lords Table: With *Solomons* yawning Sluggard he cryes there is *a Lion in the way, a Lion in the streets*; when indeed he fears no danger But to his Lust or Ease.

I had business says one. But (pray Sir) what was That Business? Was it greater than what our Lord had, in That *last* horrid Night, wherein he forced all his dreadful crouds of *griefs* and *fears*, to give way to This Care? Was it so Importunate, that it could not be Neglected? or so Urgent, that it could not be Delayed? or so Suden, that it could not be Prevented? Didst thou use all indevors, to Keep or Dispatch it out of the way? Did it Surprise thee just in the nick, when thou wert going to the Church; and upon the very spot Disable thee from performing thy then fixed resolution? Didst thou Wrestle against it with thy utmost Strength, and yield to it no otherwise, than as to an Invincibl Necessity?

If so, thou art *so far* excusabl. For Necessity hath This only of good nature, that it Defends those most, who have most Resisted it. But if thou hast either Wilfully Draw'n

Draw'n this pretended hindrance upon thy ſelf, or Careleſly Suffered it to ſurpriſe thee, or Tamely Yielded to it, or be'n *any way* Defective in ſtriving againſt it; look *how many grains* the Hindrance falleth ſhort of Inſuperabl, and thy Endevors of Perfect; *ſo many* doth thy Excuſe, of Juſtifiable.

BUT, the buſineſs which is too Slight, may be otherwiſe Innocent: And if it condemn when put into the Oppoſit ſcale; what will it do in the Criminal! Many plead their very Negligence, in excuſe for their Diſobedience; as if they wer therefor Not Guilty, bicauſ they ar Dubly ſo.

I was *unprepared ſaith he.* And I eaſily believ it, For None duly Prepared will be Abſent. He had not Examined Himſelf. I know That too. For he that hath do'n ſo, muſt find that Omiſſion of a duty, is a Crime. I may add, he hath not Examined his Obligation; for had he do'n ſo, he muſt have found, that the Same Apoſtl, from who's miſtaken words he deriveth his excuſe; ſpeaketh Imperatively to Both alike: *Let a man Examin himſelf, and ſo let him Eat.*

Go to the next Seſſions thou trifler. Go, and There learn if any Offender be quitted, upon pleading himſelf Therefor *not guilty* of the crime he is endited for, bicauſ That was the conſequent of Another: See if a Thief be quitted, if he plead, he ſtole bicauſ he was *Covetos*: or a Murderer, if he plead he killed bicauſ he was *Malicios*: Or a Rebel, if he plead, he Rebelled becauſ *Ambitios.* But if neither Theſe, nor any Other Malefactors, be quitted for pleading One crime in juſtification of Another; then know, that for the ſame reaſon, thou canſt not be juſtified, by pleading Unpreparedneſs in excuſe for *Diſobedience*; ſince That is a breach of as poſitive a Law as This.

BUT *Unpreparedneſs*, thogh it cannot Wholely Juſtify, may in Part Excuſe it ſelf. It is but a Singl omiſſion, hath broken No Other Law, but this One. There ar,

who

who go higher; and plead the Greateſt Guilt.

Charity is the Greateſt Command in the *Moral*; and if poſſibl, yet More highly enjoined in the *Evangelical Law*. That, is as much a Moral mark of a *Diſcipl*; as This is a Ritual one. For he that ſaid *Do this in remembrance of Me*, ſaid alſo, *By This ſhall all men know that you ar my Diſciples, if ye love one another.*

Yet ſom ar ſo impudent, as to plead their very *Uncharitableneſs*, in barr of This Duty; as if they wer therefore innocent, bicauſ they caſt off Both their badges; that they may not make One, give the Ly to the Other.

I am not in Charity ſaith One, and to this Another addeth, *I never will be.* Theſe ar indeed Unworthy to com to the Lords Table, but ſo they ar to be caled by his Name. I wonder not, that Such ſhould be afraid to *Eat This Bread and Drink This Cup*; but I wonder, that they dare Eat, or Drink, or Sleep, *at all*; much more that they dare Pray in our Lords Name; and moſt of all, that they dare do it in his Words.

For he that ſaith, *Forgive me as I forgive*; while he denyeth to Forgive, needeth no other Guilt, nor no other Sentence, to exclude him, not only from This, but from the *Eternal Supper of the Lord.*

Under Theſe Three heads com the general Excuſes which ar pleaded as hindrances from Performing, what Nothing could hinder our Lord from Commanding. Buſineſs, Unpreparedneſs, Uncharitableneſs. *The firſt, too ſlight to be mentioned. The ſecond, too criminal to be juſtified: The laſt, too groſs to be pardoned.*

VI. THERE ar other leſs General, but leſs Frivolos excuſes; which cary more appearance of Conſcience, but not a jot more of Reaſon; as being equally weak upon a *contrary account*; Theſe ar as much too Strong, as Thoſe ar too Weak. Theſe cannot be juſt excuſes, bicauſ they ar Eaſy, and *ought to be avoyded*; nor Theſe, bicauſ they ar Unavoidable. For

For when we ſerioſly conſider, that our *Lord* Therefor choſe Such a ſeaſon, that by the Difficulties which himſelf broke throgh, in the Inſtitution, he might teach us to yield to None in the Performance; we muſt find it no leſs unreaſonabl, to think he would Clog ſuch a duty with Impoſſibl Conditions; than that he would have it *poſtponed* to our Slighteſt Inconveniences.

For it is irrational to ſay, He valued *it ſo high*, as to think it wotthy his Greateſt Care; and yet left it *ſo encumbered* with difficulties, that it muſt Rarely, if Ever, be celebrated:

Thoſe therefor who object ſuch Hindrances, as muſt Freqently, if not Conſtantly occurr, and ar as hardly to be Overcom'd, as Avoided; muſt needs caſt a great blemiſh upon That *wiſdom*, and *goodneſs*; that ſhould provide ſuch a Coſtly Feſt, uſe ſuch care to *ſharpen our Appetites*, bid us with ſuch earneſt importunities; yet lay ſuch barrs in the way, that we may *not Taſt it.*

Some cannot receve, bicauſ they cannot do it without communicating with ſuch as they know (or at leaſt ſuſpect) to be Unwotthy. Theſe, if they want not Charity toward Them, whom they ſo Boldly, and perhaps Unjuſtly, condemn; certainly want Appetite to this feſt: For, as none but the worſt of men, ar by St. *Jude* branded with This character, that [*they ar ſpots in our Feſts of charity*] ſo doth the *ſame Apoſtl* declare, that ſuch Spots did not hinder the Saints from celebrating the Feſts Themſelves: The truly loving Soul, will not diſdain to com to Chriſt, thogh incompaſſed with Publicans and Sinners.

Som cannot reteve it bicauſ they cannot do it except they kneel. And kneel they cannot (not bicauſ it is otherwiſe unlawful, but) *bicauſ it is commanded by their governors.* Theſe manifeſt their appetite greater to Diſobedience, than to their Duty: Not onely bicauſ they chuſe to Omit This Duty, which the *Lord never diſpenſed with*, much leſs forbad; but bicauſ they make Diſobedience to his Offi-

cers, more eligibl than Obedience to Himſelf.

Som cannot receve becauſ the Miniſter is not (at leaſt they think him not) *a Saint*: Theſe cannot have very great eſteem for the Treaſure, who refuſe it bicauſ *broght in an earthen veſſel.*

Theſe and ſuch as Theſe ar the pleas of the Scrupulos, wherein they differ no more from the Irreligios, than the Coward doth from the Sluggard. And as Every one of their pretences, hath it's Own Proper weakneſs; ſo do all agree in this One; that they caſt an inexcuſabl diſhonor upon our *Lord*, as Commanding and Endearing, a Performance utterly Impracticabl.

For ſince he could not but foreknow, that in All Ages and Places, there would be ſom *ſpots in the Feſt*, ſom unworthy *Miniſters in the Church*, and Som rules for Publik Worſhip, in every country: how can we ſuppoſe he ſhould forbid us *to Do this*, if any ſuch Inconvenience ſhould ly in our way?

How could he be at once ſo Careful to ſtabliſh the Command in midſt of ſo Many, and ſo Great Hindrances; and yet ſo Regardleſs of the Performance, as to require us to yield, either to farr Leſs than Himſelf ſtruggled with, or ſuch as we cannot *fail to meet with?*

How eaſily ar Both Kinds of excuſes anſwered by that One fundamental rule of *Epictetus*, teaching us to know our Duty and Happineſs? *Be careful* (ſaith he) *to diſtinguiſh between* τὰ ἐφ' ἡμῖν & τὰ οὐκ ἐφ ἡμῖν. What ever is pretended for an hinderance, either Is in our power, or Not. If it Be, ye muſt Remove it; If Not, Paſs it by.

To examin our ſelfs, To repent, To be in Charity, &c. ar therefor our Duties, bicauſ in our Power. But to Make, Alter, or Take away ceremonies, To Exclude whom we judge Unworthy, either to Give or Receve the *Sacrament*, cannot therefor be our Buſineſs, bicauſ they ar not in our Power. Thoſe cannot hinder us, becauſ we can Maſter them; nor Theſe, bicauſ we can neither Maſter nor Avoid them.

Thoſe

Thoſe who plead the Former, condemn Themſelves, as not having do'n their endevor; and Theſe who plead the Latter, accuſe our *Lord*, as requiring what no endeavors can make Poſſibl. And both the One and the Other may find their ſentence in Thoſe Difficulties, which our *Lord* therefor thoght Seaſonabl for his Inſtitution; that Thereby we might underſtand, he would not admit Any, for Excuſes from his ſo highly favored ſervice.

HOW unhappily now doth the Image outdo its office! How doth our *Lord* ſuffer more in This Repreſentative, than he did in his Body! By their agreement in deliver-ing up his Perſon, *Herod* and *Pilate* were made friends: But the Profane and the Scrupulos, thogh they jointly neglect the Sacrament, cannot be ſaid to Agree, ſince their mutual Oppoſition is not thereby Abated, but En-creaſed.

What ſtrange Antipathy is there in our Nature, more againſt This, than any Other of our *Lords* Commands! that Both extremes meet, not onely in Practiſing, but in Juſtifying Diſobedience to it; and That, upon pretence of honor to the Author! And what luck hath This One Error, that it ſhould be countenanced with (the livree of Truth) the Concurrent aſſent of Oppoſit parties! Were the caſe put in Other names, how plain would the truth appear, to the firſt glance of the unprejudiced ey!

It is ſaid that *Tib. Graichus*, finding two Serpents in his chamber, conſulted the Sooth-ſayers, and being by them told, *that if he let the male eſcape, his wife muſt dy*; *if the female eſcape, himſelf muſt dy*; let go the female, ſo to preſerv his Wives Life with his Own Death.

Suppoſe we now he had employed great care and coſt, in procuring an excellent Picture, moſt lively ſetting forth his ſo great kindneſs; and had on his death-bed recom-mended it to his *Cornelia*, praying her to keep it, as a token and remembrancer of his love, manifeſted by his voluntary death for her ſake.

What would gratitude have obliged Her to do? to caſt it into ſom by-corner out of ſight? ſuffer it to be ſullied with duſt? or buried under lumber, neglected and forgotten? Would it not have obliged her to hang it in her chief room, where ſhe might beſt honor it, not only with her care to keep it from abuſe, but with her frequent looks, ſtill thereby renewing upon her heart, the contemplation of the great *love* of her dear *Gracchus*?

No one certainly can doubt, which of theſe two ways, beſt ſavor of Love and Gratitude.

How then can we pretend to honor our *Lord*, when we anſwer his ſo great care, in providing and recommending This ſo excellent a Repreſentative of his death; by a contrary care in ſeeking pretences to lay it aſide?

We read (indeed) that ſom heathen worſhiped *Mercury* by caſting ſtones at his image; and ſom others worſhiped *Peor* by turning their back-parts to it.

Strange expreſſions of honor and worſhip, and contrary to the univerſal ways of mankind! Yet not ſo contrary to nature, as Our way of honoring the Sacrament, is to the expreſs words of its author; who doth not onely impoſe the duty, by a peremtory Command to Do this; but bind it upon our hearts, by the obligations of Love and Thankfulneſs, in Remembrance of his Sufferings and Benefits.

CHAP. III.

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Serviceable to our own intereſts.

I. *The kindneſs of the Command as it regards our Intereſt.* 1. *In point of Eaſe. It is a ſacrificial Feſt, not a Sacrifice. Suffering an expreſſion of Love: exerciſed by many, but not required in this duty.* II. 2. *In point of pleaſantneß:* 1. *Spiritual pleaſures greater than Senſual: thogh the Atheiſt cannot reliſh them. We muſt believ the experienced, not the ignorant.* III. 2. *Pleaſures of the Chriſtian, greater than of any other Religion.* IV. 3. *Pleaſures of This greater than of any other Office of Chriſtian worſhip.* 1. *It hath proper ſweetneſs of it's own.* V. 2. *It improveth all other Offices.* 1. *Preaching.* 2. *Swearing.* 3. *Prayer. This proved by the practice of thoſe who in danger deſire the Sacrament.* VI. 4. *Thankfulneſs.* VII. *Other Advantages, intimated, but not inſiſted on, bicauſe ſet forth by many other writers. A brief Recapitulation of what hath be'n here ſaid, with a Tranſition to what remains.*

THAT this appropriation to our Lords *perſon*, may not more Prejudice than Advantage This *Law*; as impoſing upon us a duty, Serviceabl to Himſelf, but to Us both Troubleſom and Unprofitabl; we ſhall farther conſider, that in This, as much as in Any of his Other *Laws*; he was careful to twiſt our Intereſt with our Duty; providing no leſs for Our Eaſe and Happineſs, than for his Own Memory.

We therefor com now to Another kind of Obligations, derived from the Kindneſs of This Command; which again pointeth at the ſo conſiderabl [THIS.] And firſt let us ſee how EASY it's yoke is.

For what is This, whereby we ar So *to set forth* his cruel Death, that thereby it may be said our *Lord is crucified among us?*

Must we Pledge him in *his Bitter cup*, and so *Do*, as to Suffer *in remembrance of him*, what may in som kind make us *Partakers of his passion?*

Must we so Commemorate his Scourging as to Repete it upon our selvs, yet call the season *Good-Friday?* Or must our Purses be drained in som such costly Offerings, as shall That way represent the effusion of his whole flock of bloud? Or at least, must our eyes be afflicted, and thereby our Bowels tormented, with som such piteos spectacle, as may at once represent the gastly countenance of our dying Savior, and strike horror into our hearts?

No: *Our Lord* was careful to deliver us, not only from the Curse, but from the Burthen of the *Law*; and therefor shunneth whatever might have the least appearance of Costly, or Troublesom; adopting only the Joyful part of *Type*. What was Festival, he so retaineth, as to leav out the Bitter Herbs, yea, the bitter spectacle.

The Type which prefigured This death, was to a compassionate Ey a painful sight. A poor dumb innocent Lamb slain, the body hung up and flayed, with legs spread'd just in the posture of a crucifix, the bloud solemly poured out at the foot of the Altar: must not the Commemorative exceed the Type? and must it not be a more afflictive Spectacle? The Former it doth, but is not the Later.

For here the very Sacrifice Escapes the suffering which it Represents. The Wheat and the Grape, Represent the Benefits, but not the Sufferings: That is broken, and This is bruised, but they feel it not; That Strengthens, and This Chears; but Neither of them Afflicts the heart.

SOME may do well to consider it better: This is a sacrificial Fest, but not a Sacrifice: And between these two the Distance is so wide, that it looks like Opposition, such as is between Giving and Receving: Guilt, and Pardon;

don; Fear and Joy: All postures are inverted.

In the act of Sacrificeing, the Votary appeared as a *Guilty supplicant*, confessing himself *worthy of Death*, and praying that the *vicarios bloud* of his beast, might be accepted, and his Own delivered: But in the subsequent Fest, he was treated as a Guest and Friend, of his now Reconciled and Propitios God. In the One he appeared as a Malefactor, dreading Punishment from his offended Judge: In the Other as a Son, enjoying Communion with his Loving Father. In the One, he *Offered a Ransom*; in the Other, he *Receved a Treat.*

Since therefor, this Institution answers the Later, and shuns the Former; it ought to be honored with a suitable Name. Since here is No Offering, but All Receving: No Costs, but All Advantages: No Bloud, but That of the Grape; and That, not now to be Shed, but only Drank; no beasts slain, but those *Wild Lusts*, which prey upon our Souls; nothing of Pain to the Body, or Cost to the Purs, but all joy and thankfulness to the Soul: it is so far from deserving the name of a Sacrifice; that we seem to injure it by stiling it *Sacrificial.*

I KNOW not what so great sympathy there is between *Love* and *Suffering*, that many voluntarily run upon *This*, to express *That.* Som merely to shew forth their Love to their Lord, have waited on him with swords hanging at belts made of their Own skins, purposely so flayed from their flesh, as to fit that office; yet still so hanging to it at either end, as to renew the pain every step: Others with arrows voluntarily stuck into, and still sticking in their flesh, &c. When the ponderos Idol is pompously carried upon its Scaffold, roling on a multitude of heavy wheels; the devout *Indians* oftentimes cast themselvs in the way, there to be crushed to death by their beloved God. That many *offered their Sons and Daghters to Devils*, the Scripture both witnesseth and condemneth; That the *Turks* oftentimes pull out their eyes in devotion to *Ma-*

homet, Travellers inform us: What the *Papiſts* do upon *Aſh-wedneſday*, and That which they (notwithſtanding) call *Good-Friday*, is ſufficiently know'n.

Had our Lord enjoyned *Som*, or *All this*, in anſwer to his ſuffering, *would* we not, *ogbt* we not have don' it? Had he required us to *lay down our lives for him*, what had this be'n, but to *pay* what we could of a *debt*? At other times he ſaid, *Go and ſell all thou haſt, and give it to the poor, and take up thy Croſs and follow me: Pull out thy right ey, cut off thy right hand.* But now that he ſaith only *Do this, Eat This, Drink this*; what a vaſt weight of *contempt* muſt *That* be, which ſhall outweigh not only the *Authority*, but the *Love of our Lord*, favoring us with a Commandment ſo *ſweetly obligeing*!

Did He on his Croſs drink *Gall and Vineger*, made infinitely more Bitter by my ſins; and ſhall not I at his Tabl drink Wine, made infinitely Sweeter by his bleſſing? Did he *Eat the Bread of Affliction* for My ſake; and ſhall not I eat the *Bread of Life* for His ſake and mine Own? Did He *Suffer* death, and ſhall not I *Enjoy*, by Commemorating it?

Could any thing *Eaſier* or *Cheaper*, leſs *troubleſom* or *coſtly*, have be'n enjoined; ſuch was his kindneſs, that he would have commanded *That*; and if we refuſe *This*, which is the *Leaſt*, it appears we will do *Nothing* for Him. For Him? Yea, for our Selvs. This is not a Work, but a Feſt; which if it be but *Inſipid*, though not *Bitter*, is to be deſpiſed.

II. 2. THIS therefor is conſiderable as the *Second kindneſs* of this Inſtitution. It is as *Pleaſant* as *Eaſie*; and if we would ſpeak properly, we muſt not call it a Command, but an Invitation. For it is a Feſt, yea, it is the Banquet: when men had *Eaten the Fat, and Drunken the Sweet*, and their *hearts were merry*; Then came *This Supper*, as the *Deſert*, furniſhed with the *Fruits of the Spirit*, infinitely delicios, And

And thogh the abuſes thereof, made it in few ages ſeem neceſſary to change *This proper Seaſon*; yet is not the bleſſed and beatifik rite thereby impoveriſhed. Its delights were uſhered with *ſenſual mirth*, rather for *State*, than Need; For it's own *Spiritual pleaſures*, ar abundantly abl to *fill* all our great *appetites*, without *borrowing* any thing of the *ſenſual*.

For the more diſtinct diſcovery of this topik, we will riſe by three ſteps.

1. *Spiritual pleaſures are greatar than Senſual.*

2. *The Pleaſures of the Chriſtian Religion greater than thoſe of any Other Religion.*

3. *The Pleaſures of This Offite greater than thoſe of any Other Office of Chriſtian worſhip.*

1. *That Spiritual pleaſures are greater than Senſual*, *Plutarch* hath ſufficiently demonſtrated in That beſt of his treatiſes, whoſe title profeſſeth to prove, *That upon the Principles of* Epicurus *it is impoſſibl for a man to live happily.*

Among other inſtances of the excellency of the pleaſures of the *Mind* above thoſe of the *Body*; he thus ſpeaketh to our preſent purpoſe, concerning *Sacrificial Feſts.*

Princes and Kings keep good open houſes, and a full Court for all comers, and make publik Feſts: But Thoſe which are made in Sacrifices and Solemnities of the Gods, amids perfumes and incenſes, where men ſeem to touch and convers moſt intimately with them, with all Honor and with all Reverence; ſuch Honors, ſuch Feſts, I ſay, give a joy more rare, and a delight more ſingular, wherein He hath no part, that hath not faith nor confidence in the Divine providence. For it is not the quantity of Wine that is drunk, nor the Cookery of good viands that ar eaten there, which give the joy in ſuch Feſts; but the aſſurance and perſuaſion, that God is Preſent, Propitios, and Favorabl, and that he accepteth the honor and ſervice there do'n him.

That the *Atheiſt* cannot taſt theſe delights, the *Apoſtl* hath given the Reaſon, *The Natural man underſtandeth not*

the

the things of God, neither can he know them becauſ they are ſpiritually diſcerned. His Faculty is defective: The Viands want not ſweetneſs, but *His Palate* is vitiated. *He is in the gall of bitterneſs, and therefor hath no part nor lot in This mater.*

And it is no leſs certain, that to ſuch Palates, the very *Supper of the Lamb* in heaven, would be no leſs *Unſavory.* For how can the *Viſion of God* be beatifical to Him, that Hateth him? What delight can He find in the fellowſhip of the *bleſſed in Heaven,* who finds none in Thoſe who reſemble them upon earth? What Muſik in heavenly Hallelujahs to Him who finds none in *Pſalms* and *Hymns* and *Spiritual Songs*? Can a Plowman find pleaſur in a Mathematical demonſtration? or a Lion in ſweet graſs? or a Fiſh in cleer Air? *The fruits of the Spirit* (ſaith the Apoſtl) *ar Lov, Joy, Peace,* &c. Love muſt lead, and Joy muſt follow, but can never Ourgo it: *This Stream* will never riſe higher than *That Fountain:* He therefor, and Only He, that Loveth Chriſt; can find Joy in his Preſence, and Sweetneſs in his Supper.

This muſt by no means prejudice the teſtimony of Thoſe, who have Taſted and Teſtified the (to themſelvs inexpreſſibl, no leſs than to the Atheiſt imperceptibl) joys they find in the holy Communion.

Whom ſhall we believ concerning the Beauty of the light? the Blind or the Seeing? Whom concerning the Sweetneſs of Muſik? the Deaf or the Hearing?

Should one of our *Senſualiſts* be informed, that at ſuch a Tavern, is to be had at the cheapeſt rate, and in the moſt plentiful meſure, the moſt ſpritely Wine that poſſibly can be taſted; and This verified by ſuch as ſwear that themſelvs know the truth by their experience, as having be'n exhilarated by it; would they doubt the truth of this relation, bicauſ ſom other who knoweth nothing of it, ſaith it cannot be true? Would not a good fellow yield ſo much to the Perſuaſions and Aſſeverations of a mouth witneſs,

as

as to make trial of the ſo much magnified Wine? When *Apicius* heard of the exceeding greatneſs of the *Afri-can* Lobſters; he packed up all his Goods, and made a voyage thither, with a reſolution to dwell there if he found the truth anſwer the report.

Well fare the man that is diligent in his buſineſs! His God was his Belly, and He diligent and faithful in his Ser-vice: But better He, that is as Wiſe as Diligent; that firſt enquireth in more fundamental queſtions; *Whether there be any fleſh better than that of a Lobſter?* Yea, that goeth yet deeper, and enquireth, *Whether there be any pleaſures grea-ter than thoſe of the belly?*

Did our voluptuary *Firſt State* this, which oght to be the *Firſt Queſtion*; we ſhould find More Wine ſpent at the *Lords Tabl*, and Leſs at the Tavern. But this is our fun-damental folly; we will neither Believ what the moſt Cre-dibl perſons ſpeak, upon Their experience, nor ſeek the truth by Our own; nor be at ſo much pains, as to conſider, who ar to believed in *Mater of Fact*; Thoſe who profeſs to have taſted Both the rival Pleaſures? or Thoſe who con-feſs themſelvs utterly ignorant of That, which the beſt knowing magnifie moſt? Had the Religios no more judg-ment in Senſibl pleaſures, than the *Epicurean* hath in Spiri-tual; the ſcales would be even: but ſince They have the ſame Palate for taſting, the ſame Ey for ſeeing &c. as have the moſt Voluptuos; but the *Senſual* have not the ſame *preceptions* of Spiritual pleaſures, as have the *Religios*; now to believ a *negative Teſtimony* in mater of fact, brogbt by Such as profeſs themſelvs ignorant in the main Subject of the queſtion, againſt Thoſe who profeſs themſelvs moſt Knowing; is a folly hardly to be matched, but in Thoſe, who by yauning in Ignorance, and Loſs, of what they ar Credibly Informed, and may eaſily Experience, to be the *greateſt pleaſure*, they ar Capabl of Enjoying.

But he that hath learned how much the joys of the *Spi-rit* exceed thoſe of *Sens*; will eaſily be perſuaded to proceed to a *ſecund Leſſon*. III. 2.

III. 2. *THE pleasures of the Christain Religion exceed those of any other Religion.* Whether *David knew more*, I dispute not; certainly he *said no more*, than *Plutarch* might have do'n. He doth indeed declare himself dazeled with the glory of *Gods Love*, both in the *number* and *greatness* of his *benefits*: Their *Number Ps.*139. 17. &c. Their *Greatness*, *Ps.* 36. 5. &c. Yet all this may be subscribed by a good *Philosopher*, upon evidence of *That witness*, which God gave them of Himself; *Rain and fruitful seasons, filling their hearts with food and gladness.*

And as wer their *Apprehensions* of *Gods Benefits*; such wer their Joys in their *Benefactor*; incomparably *Above* those of the *Atheist*, but no less *Below* those of the *Christian*.

God hung up the Sun in the Firmament, for a miroir of himself: but, bright as it is, the best sighted Heathen might apply to themselvs in comparison of the knowledge of the *Gospel*, what the Apostl saith of the knowledge we injoy in *This life*, in comparison of what we *hope* in the *Futur*; [*we see him in a Glass darkly*] And as a child taketh the face which he seeth in a glass, for that of a real man; so did the heathen mistake the Sun, for God himself.

The wisest indeed did not so: For *Plato* caled *Light the shadow of God*; and thereby spake *more gloriosly* of it, than it self can shine: But much less than the Apostl saith of Christ, *That he is the Brightness of his glory, the express Image of his Person.*

How much *more gloriosly* therefor, Gods goodness shineth *in the face of Jesus Christ*, than in That of the *Sun*; so much must the joy of a devout Christian exceed that of a mere Atheist, Jew, or Heathen; and may well deserv the title given it by the Apostl, *A joy unspeakabl and glorios.*

IV. 3.

IV. 3. THE *Pleaſures of This ar greater than thoſe of any Other Office of Chriſtian worſhip.*

Symmachus in *Plutarch* pleading that our Sea viands ar more delicios than thoſe of the Land, urgeth This as his main reaſon; that from the Sea we have Salt, which quickeneth the guſt of All other meats. Should we make the ſame queſtion between *This* and *Other Offices of Religion*, we muſt improve the *Reaſon*, For This as it *exalteth* the pleaſur of *All the Reſt*, ſo hath it a *proper one* of it's own, riſeing from the above noted relation to our *Lords Perſon.*

1. It's relation to our Lords Perſon is greater, and conſequently it hath a greater ſweetneſs! My *Father's Picture* hath This right to my eſteem, that it giveth me ſome kind of enjoyment of his *Preſence*; And for This only do I valu it, much above what a ſtranger can. But had he left it me for a *Legacy*, had he *indeared* it to my *affection*, by recommendations, any way proportionabl to what our Lord hath do'n for *This his Repreſentative*; I ſhould certainly have parted with whatever elſe he left me, rather than with It.

This is the joy of the Sacrificer (ſaith *Plutarch*) that we have *Aſſurance* that *God is Preſent*; But whereon is This ſo ſweet *Aſſurance* bilt? 'Tis true, *Jus hoſpitii* by the unanimos conſent of mankind, begat an obligation of *Friendſhip* between *Hoſt and Gueſt*; and upon This common notion, was the rite of Sacrificeing grounded: But Invented, *Plutarch* knew not When, nor by Whom; never Stabliſhed by *Any Command*, nor Encoraged by any *Promiſ of the Gods* they Feſted with; Whereas Here, we find, not only our *Lord's Inſtitution*, but his Preſence.

He promiſed his preſence, even at our Common prayers; ſaying, *When two or three are gathered together in my name, there will I be in the mids of them*: Here, we meet not only in his Name, but upon his Invitation; In Obedience

ence to his Command, and in Love to his Perſon; we Commemorate the *Sufferings of his Human Nature*, and we *adore the Power of his Divine*; we enjoy not only his Repreſentative, but his very Body and Blood.

In Sacrificeing ſaid *Plutarch*, we *convers intimately with the Gods. Theſe things*, ſaith *St.* John *we write unto you that your joy may be full*; ——— *that you may have fellowſhip with Us, and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt.*

St. *John* probably in thoſe words compareth, *Our God and Lord*, with Thoſe in whoſe fellowſhip *Plutarch* placed his greateſt joy: We may make another compariſon between the *Fellowſhips themſelvs*; yea, between the *ſeveral kinds* of fellowſhips, that a Chriſtian may have with his Lord. *Several kinds of fellowſhips?* No, There is no other kind of viſibl *fellowſhip*, but This one: *Other kinds of Worſhip* there are; but no other *Communion.*

Whether we com to God with our Praiſes, or our Prayers; whether we com to Hear him, or to call upon him; we keep an awful Diſtance: We Approach his Throne, but do not Sit down in it. It is boldly ſaid by *Plutarch*, *In Sacrificeing Feſts we even touch the Gods*; a Chriſtian goeth Higher: We do not Touch only, but Eat; we receve our Lord, not Only in our Arms, but our very Bowels. We Feſt, not only With him, but Upon him: He mingleth Souls with us, and is no more Two, but One Spirit.

We Feſt upon his Fleſh and Bloud; which himſelf ſaith ar *Meat indeed*, and *Drink indeed*; and St. *John* addeth, *Here is Fellowſhip indeed*; and what more Need or Can be added to make our Joy Full?

If therefor there be *any joy in the ſpirit*, *any comfort of love*; whatever the Voice of *David* could Sing, or his *heart conceve*; whatever the *Light of the Sun*, or the *Sweetneſs of Wine*, or the *joys of feſting*, can faintly ſhadow; ar Here in the *higheſt perfection*, earth is capabl to enjoy: as much

much above the pleasures of Sens, as the Firmament is Brighter than Earth or Sea; and as much above *other exercises*, even of Devotion; as the Stars ar Brighter then the interstellary Firmament; whose *light* while they Outshine, they Increas: Upon which *later account* alone, we heard *Symmachus* give the Sea preeminence over the Land, as mother of Salt, the *Universal Sawce, exalting the Gust of All meats*: But

V. 2. SALT doth not so much *improve the Gust* of meats; as doth This Sacrament, the Power and consequent Pleasur of other *Religios Offices*.

1. How the power of Preaching is thereby advanced we shall find another occasion to consider, to which therefor we adjourn it and proceed to other Religios exercises.

2. An Oath, when duly used is One kind of *Worship of That God*, when we thereby Invoke; an end of All strife, and all suspicions among mankind; And its Obligations ar generally supposed more Indissolubl, when Bound with This Sacrament, or taken at the Altar.

The Kings of *France* and *Spain*, and All Christendom with them, agreed in This, that the *Pyrenæan* Treaty could not be more Inviolably confirmed, than by This Bond. And if it have not proved Security sufficient; it is no exception against it's force; but a proof of the invincibleness of That Falshood, that will as litl be Slave to the most formidabl Oath, as to a Word.

3. HOW great pleasur there is in PRAYER, we should better understand, if we were better acquainted with it. The *Stoiks* believed our Pleasur to consist in Freedom from Pain: It is plain, that Bodily Pleasur doth so; and the Satisfaction is pleasant, in exact Proportion with the Appetite which is thereby satisfied.

It is som *Ease to a wounded spirit*, if it can but Bleed out it's troubles, into the bosom of a Faithful friend; but much more, if That friend be as able as willing to help.

God

God is indeed of himſelf *more willing to hear than We to pray*, for ſuch bleſſings as conduce to our True Happineſs; but in Som Other kinds of Requeſts, (which thogh they com not up to the higheſt dignity, we think worth asking) he is Moved by Prayer; and ſo much the more, when it is Improved by the Manner and Seaſon of the addreſs. *Heſter*, the more effectually to prevail with her great *Ahaſuerus*, endeared her petition with a Feſt: and This, we com now from finding the Sens of mankind, in that univerſal rite of Feſting upon the Sacrifice.

Indeed God is to be laid hold on by either hand: Faſting or Feſting, upon occaſions reſpectively ſuitable, exalt the power of Prayer; the one, that we may move Commiſeration; the other, that we may obtain Bounty: by the One we kill the Beaſt; by the Other we hold communion with God.

If therefor *Hannah* found her grieved mind ſo much eaſed, by having unburthened it in prayer, improved by the holineſs of the place; we muſt have ſo much more title to the joys of Hope, by doing it in this exerciſe, as his Table is holier than was *Shiloh*. And if *Themiſtocles* prevailed with *Admetus* by preſenting him his litl Son; how much greater confidence may We have, when we obſecrate by the body and bloud of Chriſt!

For the young Prince was a perfect ſtranger to *Themiſtocles*, came in his way, and thence into his arms, by mere accident, without any thoght of becoming his Mediator: but our Lord *came and dwelt among us*, and *was made ſin for us*: and when we obſecrate *by the myſtery of his Incarnation, by his Croſs and Paſſion, by his precios Death and Burial*: offering them to his Father, not only by Words, but Actions, ſuch Dramatical Actions, as in a manner Repete them; This do'n by his Own inſtitution, muſt needs add unſpeakabl force to the Petition ſo preſented.

Again, *Admetus*'s child was wholely paſſive, joined not the leaſt token of conſent with *Themiſtocles*'s act, for his Body

Body was offered without any concurrence of his Mind: But This Supper is of our Lord's own providing: We therein offer, not only his Body and Bloud, but his Love and his Soul. Himself taght us this singular art of wrestling with his Father: and having promised that he would grant whatever two or three should agree to ask in his Name, taght us further to invigorate our confidence by adding his Body and Bloud.

HENCE it is, that in the Primitive Church the Prayers ever were attended with This Sacrament, as we found them described by *Justin Martyr*; and *Optatus* upbraiding the *Donatists* for breaking down the altars of Churches, told them that *thereby they did what they could to hinder the Churches prayers*, for *illas ad aures dei ascendere solebat populi oratio.*

Hence is it, that in the *Communion Service*, we again pray for the same blessings we had prayed for in the first: for the Church Vniversal, the Kings Majesty, the whole Nation, *&c.*

Nor need we any other than our adversaries testimony: The Papists in ordinary cases, think ordinary masses sufficient; but in their greatest extremities, have recourse to This, as a more powerful mediator than any their *Ora pro nobis*'s, I instance in the case of the Duke of *Montmorancy*; whom when the incensed King could by no intercession be induced to pardon; a multitude of his friends, after a solen Procession, receved the Communion in his behalf; as did also the Cardinal *de la Valette* in a mass celebrated by the Bishop of *Paviers.*

Yea, Those very persons we dispute with, Those who neglect it all their lives; ar careful in the End to obtain it. When they look death in the face, Then by all means must the Minister be sent for, and the necessary two or three must accompany the Sick person, however at that time most unfit, to receve the hitherto neglected Supper.

Whence this new care, but from a persuasion, that

Now more than ever, there is great need of effectual prayer, and that this holy Sacrament is most efficacios for inforcing it?

But have we no need of effectual prayer 'till we com to dy? Need we no Pardon, nor no Blessing? Ar our Lusts so mortified, our Graces so perfect, our Salvation so secure, our Happiness so complete? Can we answer the kind offers of this Sacrament, as the *Shunamite* did those of the Prophet *Elisha*, when he asked *what is to be do'n for thee?* Do we so live upon our own, as to want No Favor? Or have we No *friend*, No *child*, No *relative*, that needs our prayer? Have we No petition to offer for our King or Country, Our Church or any Comember? Ar all things so perfectly well within and without us, that we need no further favor? If we think so, we need this Sacrifice to obtein pardon for That very thoght. And certainly the Continuance of so uniform and complete happiness, is a blessing worth Desiring, and therefor worth Asking; and if so, the Sacrament is worth Receving; that such Prayers may be more Prevalent, and our Minds more Satisfied, as having depofited our requests in the most Succesful manner.

For if on our Death-bed we find comfort, much more reasonably may we hope it in the *mids of Life*; as by the more probabl soundness of our Repentance, so by the more efficacios vertu of the Sacrament; receved then with greater both Worthiness and Appetite, than the Death-bed can promis; which can naturally operate no better in acts of Spiritual, than of Temporal life; so much *Less* Vigorosly by how much More against all Appetites.

VI. 4. IF the Pleasures of *Prayer* be so great, those of *Thankfulness* must needs be much greater: For *Prayer* proceedeth from sens of Want, *Thankfulness* from sens of Abundance: That, is the work of the Indigent, This, of the Rich: That is the happiness of the Earth, drawing down the *former and later rain*, to satisfy it's drought;

drought; This the bleſſedneſs of *Heaven*, whoſe inhabitants have no other Imployment, nor greater Joy, than to *bleſs God.*

We cannot perhaps better underſtand the pleaſures of Thankfulneſs than by comparing it with That which of all others, the world thinketh, both moſt Pleaſant and moſt Honorable; Revenge, above all other *Human* (if it be not worſ than *Human*) paſſions, may boſt of the *deſtructions it hath wroght upon the earth*, of Perſons, yea, of Families, yea of Nations; and He is branded for a Coward, who will ſpare life Temporal or Eternal, when This ſhall require them for Sacrifice.

Now *Thankfulneſs* is no other than White Revenge; more Glorios and more Innocent. The One ſaith as doth the Other, I will Requite, *I will do to him as he hath do'n to me, I will render to him according to his work*, &c.

And is it not more Noble and Pleaſant to requite Good than Evil? Ar not the ſatisfactions of Love ſweeter than thoſe of Anger?

Both, glory in Juſtice; but the One, while it pretendeth to Do Juſtice, Violateth it; by invading Gods right, who hath ſaid *Vengeance is mine:* The Other more than dubleth the glory of Juſtice, by the addition of *Love.*

TO THIS ſo excellently pleaſant exerciſe is *this Sacrament* deſigned, St. *Paul* caleth this the *Cup of Bleſſing*; The Fathers, *the Euchariſt*; Our own Church ſaith, it was *for a Thankful remembrance of the Death of Chriſt, and of the benefits which we receve thereby*, And requireth Every communicant to receve it with thankfulneſs. And ſince the Pleaſures of *Revenge*, grow in exact ſuitableneſs with the Reſentments of the *Paſſion*, thereby gratified; and the *Paſſion*, with the Injury offered; ſo alſo muſt the Pleaſures of *Thankfulneſs* anſwer the Benefit which giveth it birth.

Whence it muſt neceſſarily follow that as the Benefits Here communicated, ar the Greateſt; ſo muſt This exer-

ciſe be of All other the Pleaſanteſt; eſpecially bicauſ the very *Paſſion* is hereby moſt vigoroſly excited: which is a dubl advantage.

1. The Benefits hereby commemorated ar the Greateſt. I hope This will not need much proof: Since it cannot be imagined what our *Lord* could have do'n More, than ſuffer the Death we hereby Commemorate. A Benefit, which as it Requireth, ſo doth it Exceed our higheſt raptures of *Thankfulneſs*. Excellently well doth our Ingenios and Pios *Herbert* expreſs this.

He reſolveth upon this nobleſt Revenge,

Surely I will revenge me on thy Love,
And try who ſhall victorios prove.

He inſtanceth in ſeveral Benefits, finding ways of ſuitable Returns; but coming to the *Paſſion*: Firſt he adjorneth it as difficult. ſaying

And for thy Paſſion ------ but of that anone,
When with the other I have done.

And at laſt after ſeveral Other inſtances, cloſeth all by acknowledging it not only Difficult but Impoſſibl, to anſwer it, ſaying

Then for thy Paſſion: I will do for that ----
Alas! my God I know not what.

And beginneth his next meditation with the ſame acknowledgment.

I have conſidered it, and find
There is no dealing with thy mighty Paſſion.

But our *Lord himſelf* hath be'n pleaſed to help us, as by his Death againſt our Guilt; ſo by *This Inſtitution*, againſt our Inability to find a way, wherein to expreſs our *Thankfulneſs* for That death: When our Beſt wits, and Careſuleſt conſiderations cannot tell what to do: he biddeth us *Do This*.

Whether *David* Propheſied of it, is not ſo plain; as that he was very happy in *So ſpeaking* as if he had: for he pitched upon the ſame Anſwer to the ſame Queſtion, *What*

ſhall

ſhall I render (ſaid he) *to the Lord for all the benefits, that he hath do'n unto me? I will take the cup of ſalvation and call upon the name of the Lord.*

But with This difference; that All the Benefits which ſo poſed *David*, came incomparably ſhort of our *Lord's Paſſion*; and conſequently *This Cup*, as it much better deſerveth the Title, ſo doth it exceed in Pleaſantneſs, That which he ſtileth the *Cup of Salvation.*

2. *By this Cup our Thankfulneſs is moſt vigoroſly incited.* For as No *benefit* can be greater than our *Lords death*, ſo cannot our Affections be more powerfully ſtirred, than by This Repreſentative; which aſſalts our very Senſes, and ſtrikes our Hearts by the moſt Lively Repreſentation, as we have already ſeen.

Other Feſters pretend no more than to provide Viands and Wine, as delicios as poſſibl; Our Lord takes care that our Palates may be quickened; As he provideth the Beſt Mater for our *Thankfulneſs*, ſo doth he the Beſt Manner for exalting it's Motions, and Pleaſures.

Such a Commemoration improveth the kindneſs even of the *Paſſion* it ſelf. He ſeemeth to have contrived how he might make the Remembrance of it, as Sweet to Us, as the Suffering was *bitter* to Himſelf. Certainly, ſhewed the ſame Love, in providing for our Joy, by This Communion; as for our Salvation, by the Effuſion of That Bloud which we ſo Enjoy.

So that by *Doing This*, we do not only Render Thanks for that Greateſt Benefit, his Death; but Receve a New one; and feed our very *Thankfulneſs*, which acquireth a New Obligation, and thereby new mater of Pleaſure by endeavoring thus to anſwer the Old: And we may ſtill go on with *Davids* queſtion; *What ſhall I render for this cup of Salvation?*

By how much therefor the *Joys of Thankfulneſs* exceed All other Joys: By how much our *Lords Paſſion*, more exceedeth our utmoſt Thankfulneſs, than could All Thoſe

other Benefits, which ſo poſed *David*; By how much This Office is more Appropriate and Serviceable to it, than Any, yea than All other offices of devotion: By ſo much More Pleaſant muſt This be, than Any other Exerciſe, even of Religion, yea even of Chriſtian Religion.

And if there be any truth in what St. *Paul* (after the Prophet) profeſſeth, that *ey hath not ſeen, nor ear heard, nor hath it entered into the heart of man to conceve, what God hath prepared for them that love him*: If there be any reaſon in his invitation, to quit the ſatisfying pleaſures of wine, for the more raptures inebriations of the Spirit; we muſt needs believ that our gracios Lord had the ſame deſign in This Inſtitution, as St. *John* profeſſed in his firſt epiſtl, which he uſhereth with this declaration, *Theſe things I write to you, that you may have fellowſhip with us, and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt, and theſe things we write unto you, that your joy may be full.*

Did *Epicurus* ever promiſ ſuch Happineſs? Did *Lucullus* ever make ſuch a feſt? Did *Petronius Arbiter* ever invent ſuch pleaſures? That any one who hath (I ſay not any ſpark of divine life, but) any ſens or deſire of Pleaſure, ſhould ſlight ſuch invitations, is next to the Love that made them, the greateſt Wonder, and next to That of the *Jews*, the greateſt Injury; ſince this is in a manner to *crucify the Son of God afreſh, and put him to an open ſhame* in Effigie. Do we not put This his repreſentative and therein Himſelf, to an open ſhame, when we ſo ſlight it, as to poſtpone it to our more eſteemed luſts and idleneſs, as unable to match them in its offers of happineſs?

VII. OF HAPPINESS! Yes, it ſerveth not only our Pleaſures, but our ſolid and durabl Happineſs. It is not our Flatterer, but our Friend. Flatterers often ſerv mens Pleaſures to ill purpoſes and miſchievos conſequences: This doth not more ſeek to Pleaſe, than to Benefit. As it is a Banket to delight, ſo it is both

Food

Food to nuriſh, and Medicine to cure. The gracios Author caleth it *Meat indeed and Drink indeed*, bicauſ the gueſt hath not only preſent ſatisfaction to all his appetites, but *Everlaſting life* to his Soul.

This, 'thogh moſt worthy, I inſiſt not upon, bicauſ it is not only generally acknowledged for a truth: but by our adverſaries urged as the principal, if not ſole encorage-ment to the performance. They honor it as a moſt gra-cios Invitation, thogh they deny it the authority of a Command: and while they unty the force of the Obliga-tion, make part of recompence, by motives of perſuaſion, drawen from our own intereſt.

And no more than need, For it muſt be wholely inſigni-ficant, and totally deſerted, if unfurniſhed of all kind of arguments: and if it have none other but ſuch as plead our own advantages, they had need outweigh all the diffi-culties we muſt encounter.

AND Now (*Deer Reader*) we are com'n to the Rode: You cannot fail of good Company and good Guides: Variety of good books, both ſetting forth the Benefits of the *Lords Supper*, and the Preparation requiſite to capacitate us for them; and Many alſo giving us their own good com-pany, in Devout Strains helping our devotions. And ſince I promiſed, not to *repete what others have ſpoken*; I ſhall (do, as guides uſe to do) leav you to *Gods bleſſing* and the Conduct of others, into whoſe company I have broght you, in a large and populos rode.

But Before we part, we may do well to ſit down a while, and conſider whether the way we have paſſed, be as Right, as we have found it Troublſom. It hath be'n ſo Long, and ſo Univerſally deſerted, ſo utterly Untroden for ſo many generations, that there is not any appearance of a Footſtep, much leſs of a Path: This is ſufficient to make us Doubtful.

But if the Learned and Pios be not only Silent, but Oppoſite: If they not only neglect to Urge the perform-

ance as Neceſſary; but warn us from it as Dangeros; it will certainly behove us to hearken to Such Perſons, and conſider their Admonitions, and their Reaſons.

After a brief Retroſpect therefor upon the grounds we have paſſed, we ſhall take a full vieu of what is offered on the Other Side; that ſo, weighing the rival evidences, we may embrace what ſhall appear worthy.

WE have certainly taken the only Regular way to underſtand the Apoſtl's meaning: not cut off ſome One, or perhaps Two expreſſions, neglecting All the Reſt, and the mind of the Author in the Whole; but carefully examined, firſt the adæquate deſign of the Whole, and then every Part and Paricl, with their Conſent in ſerviceablneſs to it. We have found it abſolutely neceſſary ro fit the important Demonſtrative THIS with its proper Object: both bicauſ in our *Lords Inſtitution*, it is the Subject of a Propoſition, not otherwiſe to be underſtood; and bicauſ in the *Apoſtls Diſſertation*, it is the hinge on which his whole argument turns. We have found a Pios cuſtom of the *Jews* very Fit for this honor, and exactly Suited both to our *Lords Inſtitution*, and the *Apoſtl's Comment*, in every ſyllabl. In the Later, (I mean the Apoſtl's Comment) we have met ſeveral *odd phœnomena*, highly worthy our Beſt obſervation, but never honored with ony; No Other way accountabl; but *this way* moſt Clear, Pertinent, and Neceſſary. We have found *This ſame Apoſtl*, in the Chapter immediately forgoing, cal the *Lords Cup* by the *Jewiſh name*; expreſly ſaying This is the ſame with That.

By this Light we have taken a careful vieu of *That important clauſe*, whence is vulgarly derived a ſuppoſed liberty to do this As Seldom as we pleaſe; and found that the Apoſtl was careful to inſert Thoſe words, upon a quite *contrary reaſon*; proving it indiſpenſibly required, that we do it *as often as we meet in Chriſts publik worſhip*.

From This diſcourſ of One Apoſtl, we proceed to inquire into the practice of All the Reſt; and found Them and

and *All their Disciples*, and the succeeding *best ages of the Church*; exercising Punctual Obedience to such a sens. We have found our Own Church laboring what she can, to retrive the same.

From Obligations of *Obedience*, we proceeded to *the cords of a man.* Reason we find requireth, that the Badge of our profession should be constantly worn: and Kindness obligeth us to embrace an office, so Endeared as we find This, by all incentivs of Love.

In the whole journy we have not found the least Inconsistence or Impertinence of any One syllabl: but every Word, and every Order, yea every Disorder of words, combine to declare This the true Key to *Our Lords* and his *Apostls meaning.*

And I may Boldly Challenge any one of a differing judgment, to match This so punctual Dissection, with any other that may suit his own *Hypothesis* with equal exactness: but whether they make the least pretence to it or no, will clearly appear by the examination of what they pretend the Apostl to have said to the contrary.

PART. V.

PART V.

Answers to the Vulgar opinion.

CHAP. I.

Deference paid to the Former age, and to the Sacrament.

I. *Former ages excused for advanceing Reverence, when there was no other danger, but of Irreverence; and stateing preparation in such manner as might best serv Piety. Reason to believ, that were they now living they would press the Performance as earnestly as they have do'n Preparation.* II. *A Second Protest against robbing the Sacrament.* III. *The Adversaries opinion set forth in his own words; whereby almost all the World must be prohibited.* IV. *A Warrant demanded. A confession that a good Consequence is Warrant sufficient.*

SINCE it will be very hard, if not utterly impossibl, to dispute against Doctrines without boldness toward their Authors; or to plead against One extreme, without seeming to abett the Other; before I proceed to the ill-lookt work, I think it necessary to enter a dubl Protestation against Irreverence, either toward the worthy Persons whom I am to treat as Adversaries, or the H. C. which I am to render less Dreadful.

1. Con-

1. Concerning the Pios, Learned Perſons whom I am to oppoſe, thogh Truth will not permit us to embrace their Errors, Juſtice will require us to excuſe them, bicauſe they Yielded to the then preſent Neceſſity, at a time when there was no appearance of danger on the other hand.

When a City is Inacceſibl on the One ſide, and Aſſalted on the Other; the defendants think themſelvs concerned to leav That ſide which ſeemeth ſafe; and run to **This**, which needeth their help; and thogh many an (otherwiſe) impregnabl place, have This way be'n loſt; yet ſtill have the inhabitants be'n rather *pitied as unfortunate*, than *blamed as unfaithful*.

The *Antient Fathers* ſaw No danger of loſeing *Conſtancy* in this duty, but Much of loſeing *Reverence*; and ar therefor to be Juſtified, bicauſe they applied their labors to what appeared moſt Neceſſary.

But the *Later Fathers* broght That into Queſtion, which their predeceſſors thoght above Any. *Conſtancy* firſt was ballanced againſt *Reverence*, and then made to Yield to it. St. *Auguſtin* firſt put the queſtion, *Whether it wer better to Communicate every day, or omit ſom days, that we might do it better upon ſom Others?* This queſtion when it firſt appeared in the World, was no *bigger than a mans hand*, thogh now it have overſpread the whole face of the sky; It grew from *days* to *weeks*, from *weeks* to *month's*: and the *Church of Rome* claims thanks for having made it neceſſary *Once in a Year*.

This abuſe was ſo groſs, that the Reformers could not but correct: but they did it with ſuch aw both toward the *Later Fathers*, and toward the *Sacrament* it ſelf, that they ſeem to have be'n more careful to ſpeak what they thoght Beſt than what they thoght Trueſt.

To preſerv the *Sacrament* from being ſwallowed up by the incorrigibl luxury of Their times; the *Fathers* by way of neceſſary defence, aſſerted the *Reverence* due to it, as the *Body and Blond of Chriſt*: and our *Pios divines* endevor to advance

advance it to a *Power* ſuitabl to That *Honor*; a *Power* of exalting the *Spirit of Chriſt*, by help of ſuch *Examination*, as muſt in all reaſon be That way moſt ſerviceable.

Sure enough, our Lord can not but be well pleaſed, that *This Repreſentative* of his *Death* ſhould ſecond it, in That great and good deſign, for which he *ſuffered it.*

Thogh therefor they ſaw nothing in *Scripture*, nothing in *Tradition*, yet ſeeing in Reaſon great *hopes of advantage*; they thoght beſt to lay hold on an *expreſſion or two* of the Apoſtl's, which (however otherwiſe intended) might be made of excellent uſe This way.

He had ſpoken of rhe Danger of Unworthineſs, and the neceſſity of *Self-examination* for avoiding that danger: *Theſe two* well twiſted together, and well bound on, may be of excellent uſe, to draw men to *repentance*, ſo much the more *ſpeedy*, by how much *neerer* the time appears of approaching the dread Table.

And how can this be better do'n, than by perſuading men, that no man is fit to Communicate, who is not fit to dye?

What injury to the Apoſtl, if uſeful words be not *Confined* to his *Particular intention* in that *One place*; but Extended to a greater ſerviceablneſs to the *General deſign* of *All his Labors*? or what to the Sacrament, if it be ſo Reſcued from Danger, as to be made Victorios, not only over *That Intemperance* which it ſuffered at *Corinth*, but *all other* Sins of what kind ſo ever? Or what to our Lord, if the *Repreſentative of his Death*, be made to promote the good ends for which he *ſuffered* it?

This could not ſeem more Rational, than Safe; The *Commands of the Church* made it *Criminal*, *Univerſal Practice* made it *Scandalous*, to fail of appearing at the holy Table, at *leaſt three times in the year*; and in all appearance the *condicions* of Preparation might be ſtrained to *Any height*, with as great Safety, as Rigor.

Our

Our *Gratios Lord* juſtified *Moſes* for compliance with the *hardneſs of the peopl's hearts* in a caſe which *in the beginning was not ſo.* The *Pios Fathers* in former ages, had caſt Feſting out of the Church, thogh *This Supper* wer by our *Lords Inſtitution* appendant to it; and they had removed the Seaſon from Evening to Morning, thogh the very title of Supper contradicted: And why ſhould not ſuch apparent Advantages on one ſide, yoked with ſuch Security from any Damage, on the other; make it reaſonabl, to preſs Preparation in ſuch manner, that thoſe who wer not prevailed on with Other reaſons, might be awakened by the approach of the Sacrament, to betake themſelvs to *That work*, which otherwiſe they would delay, till the approach of death.

When therefor we read what was written *twenty or more years ſince*; when the Church had not yet loſt her Power, nor the Peopl their Shame; when neither *Atheiſm* nor *Schiſm* had taught it needleſs to Obey our Lords laſt command; when that neglect was thoght Incredibl which we now find incurabl; let us conſider as well the Reaſons, as the Words of thoſe pios Authors; and we ſhall not think any thing more probabl than This, that wer they now aliv, they would change their Stile with the ſo changed *ſtate of the Queſtion*; and Correct or Confute whatever they have ſaid in abatement of the Obligation to Conſtancy in the perſormance.

For proof hereof I give you the words of the excellent Perſon, whom I have ſo often treated as an adverſary.---- *To ſuch perſons as theſe* (he ſpeaks of Neuters in Religion, not ſo bad as to deſerv Excommunication, nor ſo pios as to be diſcernably in the ſtate of grace) *I can give no other advice, but that every one take his meſures of frequency by the Laws of his Church; and add what he pleaſe to his numbers by the advice of a Spiritual guide; who may conſider, whether his penitent by his conjugation of preparatory actions, and heaps of holy duties, at that time uſually conjoined, do or is likely to receve any Spiritual progreſs.*

And

And a few lines after. *To ſuch perſons as theſe, the Church hath made Laws for the ſet times of their Communion.* Chriſtmas, Eaſter, *and* Witſuntide *wer appointed for all Chriſtians that were not Scandalos and openly Criminal by* P. Fabianus; *and this conſtitution is imitated by the beſt conſtituted Church in the world, our dear mother the Church of* England; *and they who do not at theſe times, or ſo frequently communicate, ar cenſured by the Council of* Agathon, *as unfit to be reckoned among Chriſtians, or members of the Catholik Church. Now by theſe Laws of the Church, it is intended indeed that all men ſhould be caled upon to diſcuſs and ſhake off the yoke of their ſins, and enter into the ſalutary ſtate of repentance; and next to the perpetual Sermons of the Church, ſhe had no better means to engage them into the returns of Piety, hoping that by the grace of God, and the bleſſings of the Sacrament, the repentance which at theſe times ſolanly begins, may at one time or other fix and abide.*

By which and many other words of this admirabl perſon it appeareth, That thogh he denied *our Lords Inſtitution to amount to a Command*, leſt the *Sacrament* by too much *Familiarity*, might loſe that Awe which he thoght moſt uſeful to make it Powerful; yet did he upon other grounds, ſuppoſe every one obliged to ſuch Frequency, as Wiſe and Pios perſons judge moſt conductive to Godlineſs; which as it was our *Lords deſigne* in his Death, muſt needs be the *beſt meſure* of our behavior toward it's *Repreſentative.*

St. *Chryſoſtom* expreſsly declared, *This I ſpeak, not that you may abſent your ſelvs, but that you may com worthily*: And we may well believ the ſame to have be'n the intentions of All our pios divines; wer there No Other reaſon for it but This, That otherwiſe *Their Own* injunctions muſt be as inſignificant as our Lord's.

For if it be not neceſſary for us to *Receve the Lords Supper*, neither will it be ſo, to Prepare our ſelvs in ſuch manner, as they preſcribe in Order to it: And then, all thoſe Cautions againſt Unworthineſs, and Directions for Self-Examinations,

aminations, may be serviceabl (perhaps) to other purposes; They may be useful *to try the truth of our Repentance*, when upon other reasons we may set our selvs to that work, but 'till then, may well be laid aside, notwithstanding *any obligations* deriveabl from *This Institution.*

Since therefor *All obligations*, but such as ar bound upon us by *our Lord and his Apostl*, ar too weak; since contrary to *All Expectation*, as much as *All Law*, we have seen this *greatest office of the Church*, *sequestred*, but *not restored* with it's Officers; Since the declared intentions of our pios Predecessors, ar so grosly, not onely Disappointed, but Inverted; that it is generally thoght as much more Safe, as more Easie, to Forbear the whole, than to 'venture upon such difficulties and Dangers, as ly in the way to the performance; we may very well believ them so far from fondness toward their *formerly Hopeful*, but *now Unhappy* opinion; that they would be as forward as any of our *present Divines*, to contribute to the remedy which the *present state of the Church calls for.*

II. 2. MY *secund Protest* is, That I am so far from any design to rob the Sacrament of its due Reverence, that I have already said sufficient to secure me from any such suspicion; were I not now obliged to speak such things, as look't upon in separation from my task, may represent me half a *Corinthian.*

But this is the necessary consequence of opposing errors: For Truth is usually seated like Vertu, between two Extremes; whereof whoever opposeth the One, must seem to defend the Other.

The zeal of som Fathers for Aw toward the H. Sr. is taken as an implicit denial of our obligation to Constancy; and then improved, to a contrary obligation to Forbearance: And while I renounce this Later, I may seem to break those bonds in sunder, whose Obligations I do not pretend either to Break or Unty; but only so far to Slacken,

that

that they may not by too *ſtreght binding*, diſable us from performing our neceſſary duty.

I therefor here invert St. *Chryſoſtom's* Proteſt. *This I ſpeak, not that you may come Unworthily, but that you may come Conſtantly.* I daſh not One part of the Apoſtl's cautionary precept againſt the Other, to the deſtruction of Both; no, nor put aſunder what he hath joined together. But I endevor to ſhew how he hath ſo fitted the One to the Other, that they ar not onely Conſiſtent, but Serviceabl each to other. For when he yoked [*Let a man examin himſelf*] with [*let him eat &c.*] there was no ſtrife between them; and ſom ages they drew very lovingly and proſperoſly together: But after ages made the former draw croſs, and too hard for the later.

The Greek Church appointeth a Lent preparatory for every of the four Solemn tides, whereon the peopl ar obliged to Communicate: And ſuch among our ſelvs, as think it a neceſſary duty only upon thoſe three great Feſtivals, which ar attended with their Octaves, ſuppoſe it Uſhered with an Octave of preparation: But the firſt ages, which celebrated it every Sunday and other Holidays, could allow it no more than the 'foregoing Eve.

I deny not (for it cannot be avoided) that if we conform to them in the One, we muſt alſo do it in the Other: More than every ſuch Eve, the neceſſity of moſt mens affairs will not allow; nor the conſtitutions of our Church be ſatisfied with leſs: Whether this be more agreeable both to the Apoſtl's mind, and the honour of the Sacrament it ſelf, than either of the other, we com now to conſider.

And firſt we muſt ſee what is ſaid on the other ſide.

II. THAT I may here again keep my ſelf from any ſuſpicion of injuſtice, I give you our worthieſt Adverſares opinion in his Own words.

First, he dayeth down This for his foundation. [*No man is fit to Communicate, who is not fit to dy*] And having there upon raised several, completeth all with *This corenis.* The sum of all is This; *He that is not freed from the dominion of sin: he that is not really a subject of the kingdom of grace; he in who's mortal body sin do's reign, and the Spirit of God do's not reign, must at no hand present himself before the holy Table of the Lord: becaus what ever dispositions or alterations he may begin to have in order to pardon and holiness; he as yet hath neither; but is Gods enemy and therefor cannot receve his holy Son.*

In These words, and indeed in the Whole Book, the excellent Person endevored to make, the *Same mesures of Repentance*, necessary for a Communicant; as in another very *Pios and Learned Treatise*, he had proved necessary for Salvation. And thogh he Expres it not; yea, thogh he Intend it not, he must Imply such a Faith also necessary for This *Supper of our Lord*, which every where els he denieth to be so, for That in heaven, *viz.* An Assurance that he is in God's favor.

For since upon these grounds, no man can Otherwise be Assured of the Lawfulnes of this action, and *whatever is not so of faith is sin*; the want of such Assurance, must be as strong a bar against the performance, as want of Worthines: So, *Those Few* only, *Those very Few*, who ar not only in *Gods favor*, but Above all Doubt of their being so, must presume to approach his Table.

Yea, if we will follow the conduct of the Position, as far as it will lead us; we shall com to believ it les sinful to Dy in such an estate, than to Communicate. Bicause Death is Unavoidabl, and however it be damnabl to Live in a state of Impenitency, it is no New sin to Dy so. But here, we ar told that we may *avoid the Lords Table* without sin; and therefor must incur a *Distinct guilt* by Coming; and that, not only if we be Really Unworthy, but if we Doubt whether we ar so or no.

And

And what a ſingularity is here! In every other controverſie the *Rival Poſitions* uſe to oppoſe one another as *Poſitive* and *Negative* in the ſame Queſtion.

Our preſent queſtion is, *Whether our Lords* [Do this] *amount to a Command?*

We might in courſ expect no worſ, than a Denial: And That very Denial too, we might hope ſo Tempered, as to leav Something Anſwerable in Som fort, tho not fully Equal, to the uſual import of the word. An Encouragement, or Recommendation: an Invitation, or Intimation; Somthing of ſom favor; as Fit, if not Neceſſary: At worſt, if it do no way Oblige us; if neither Duty, nor Kindneſs bind us; yet at leaſt we ſhould be at *full Liberty* to do it, if we pleaſe.

But behold! We now find it a Command, but a Negative one. For every one is bound to Forbear it upon Such Supoſitions, as ſhall lay hold upon the *far greateſt part* of mankind. And if a Law be made for the Collective body; then muſt This needs be a Negative one; bicauſ not *one of a thouſand* can eſcape the Prohibition.

If it be ſaid, That This Prohibition is but Suppoſitive; and between two ſuch Propoſitions there is no Inconſiſtence; That it may very well be tru, that [*If we be not worthy, we muſt not do it*] I confeſs it, nor do I accuſe this admirable perſon of Inconſiſtency with Himſelf; but his two Suppoſitive Propoſitions of Conſpiracy againſt our Lords Command. Bicauſ the Former, if it pretend to contein the whole Command, Derogateth from it; and the Later plainly Countermandeth it. That, diſableth it from Obligeing Any to *Do this*; And This, maketh it Oblige almoſt All men to Forbear it. The One falleth unreaſonably Short of our *Lords Command*, and the Other more unreaſonably Contradicts it.

IV. WE cannot now avoid the rudeneſs to demand a ſight of the Warrant which may authoriſe any one, not onely thus to Limit, but Countermand our Lords Laws. It is an undoubted rule, *Ubi lex non diſtinguit, non eſt diſtinguendum.* And Thoſe words which ar accuſed of it, we have ſufficiently cleared from any ſuch Crime. But to Countermand a Law, is much more than to Limit it; and for This, we have not yet ſeen the leaſt Appearance of a Warrant; much leſs, ſo *Clear*, ſo *Imperative*, ſo *Expreſs* an one, as may outvoice both our *Lord and his Apoſtl.*

Our *Lords Command* is Univerſal [*Drink ye all of this*] This *Apoſtl's injunction* is equivalently indefinite [*Let a man eat this bread &c.*] It is probabl our *Lord admitted*, (certain he Forbad not) *Judas* himſelf: And it is plain the *Apoſtl Prohibited* not, but *Commanded* the *Corinthians* themſelvs, bad thogh they wer. And if Either of them did at any Other time, either Repeal ſuch unlimited Commands, or Prohibit their performance, to *Any kind of Perſons*; when we ſee it, we ſhall ſubmit.

Yea, (though we have no ſuch Commiſſion) we will take the boldneſs to conform, not only to an *Explicit Prohibition*, peremtorily ſaying, *Do Not this*; but any ſuch word, as by Clear and Neceſſary Conſequence, muſt Infer it.

If I ſay either our Lord, or This, or any Other Apoſtl, ever drop't a ſyllabl which is capable of being made a *Medium*, to forbid not onely the Moſt, but any One member of his Church to do this; thogh I ſhall think it as great a Miracle, as Either of them ever wroght; yet I ſhall Admire onely, not Oppoſe the Conviction.

But there is No ſuch danger, the wonder bloweth from *another point*, even from the ſlightneſs of the Evidences (ſhall I call them) which ar brought againſt the *whole weight* of the *Apoſtl's argument*. *Two looſ words*, cut off from their fellow members, and miſerably rack't, that they may

may confeſs ſomething againſt His or our Lords deſigne; a few precarios Allegories, and ſom ſhews of Probability, that our Lords Supper would be more honored, and his Service more promoted another way: Theſe are the whole force we ar to contend with, and ſhall do it in the order now ſet down, beginning with, that which alone is worth regarding, Scripture.

And here I deny not the truth of the Suppoſition; if the *Apoſtl* hath ſaid any thing which by *neceſſary inference* will forbid any one to *Do this*; it is as much as if he had ſaid in expreſs terms, [*Do it not*] But then the Inference muſt be Unavoidabl; and the ſaying whereon it is grounded, Uncapabl of any ſuch ſenſ, as may Comply with That Command, which it ſhall pretend to Weaken.

If once more we look upon the *Apoſtl's diſſertation*, we ſhall find it to conſiſt of *Two main limbs*, *Poſitions* and *Deductions*, which Depending upon Theſe Poſitions, muſt by no means Contradict them.

The Poſitions (we have found) aim all at This, That *Our Lord hath ſo inſeparably inlayed His Supper upon all Church-meetings; that, as we May not; ſo, if we would, we Cannot part them.*

The Inferences ar Two.

1. From Conſtancy in the One, he inferreth Conſtancy in the Other. Bicauſ in All your meetings you *eat This Bread, and drink This Cup*, therefor in All your meetings you *ſhew forth the Lords death* by them. This Conſequence we have all this while be'n proving to be his aim.

2. *The Other Conſequence* argueth back again, from the Reverence due to our *Lords Perſon*, to Anſwerabl Reverence due to his Repreſentatives. Bicauſ the *Lords Body and Blood* ar concerned in it, therefor you muſt not *eat This bread and drink This cup Unworthily.*

And this he presseth by two important inferences; the Former setting forth the Crime in the 27 *vers.* The Later prescribing the Remedy in the 28. Upon these two, turn all the Interpretative Prohibitions, which must revers our Lords Command to DO this, and all his own forgoing argument inforceing it.

For by the Former All Unworthy persons ar *ipso facto* excommunicated; and by the Later every one is bound therefor to examin himself, that if he find himself unworthy he may execute the sentence.

It must therefor needs be worth our Labor seriosly to enquire into the true import of those two considerable words; which I shall do in their Order.

CHAP.

CHAP. II.

Concerning Unworthiness.

I. *What* [Unworthy] *importeth.* 1. *In it's singl signification.* 1. *In Grammar it is an Adverb.* 2. *In Logik a Relative.* II. *The degree of the Crime not expressed, why? We need not be so fearful as the Papists. We deny not the Real Presence.* III. 2. *The Aspect of the word upon the Apostls designe.* 1. *Personal worthiness dishonourabl to our Lord.* 2. *Different from the Apostls mesure.* IV. *The Apostl oght to have warned the* Corinthians *of it.* 1. *For the Lord's Tables sake.* 2. *For his own arguments sake.* V. 3. *For the* Corinthians *sakes, who were such as oght to have ben forbidden.*

THE Former is set forth in *vers.* 27. *He that eateth This Bread, and drinketh This Cup UNWORTHILY, is guilty of the Body and Blood of the Lord.* And again, *vers.* 29. *He that eateth* [*unworthily*] *eateth and drinketh damnation to himself.* In the 27. is declared the *Guilt*, in the 29. the *Punishment*: And Both of them incurred by doing this UNWORTHILY.

Our main business therefor must be to mesur the import of the word [*Unworthy*]

And first we must view it, in it's Singl Interpretation, and then in its Aspect.

1. It's Singl import may be considered in Grammar and in Logik.

1. In Grammar we ar to consider, the *Root* and the *Termination.*

1. The Root is [*Worthy*] which Rigidly importeth an Equality of worth; but in a Milder sens, is satisfied with som Proportion, thogh short of *Full value.*

The *Chancery of the Gospel* abateth much of what Strict Law requireth; Is satisfied with Suitablness, for Worthipess. This Allowance doth it perpetually give All such words as import Righteousness: And with This Latitude, doth our Apostl frequently use This very word. E. G. *Eph.* 4. 1. *Col.* 1. 10. *Thes.* 2. 12. &c.

For if any one think he can in a Proper sens, *Walk Worthy of the Gospel, Worthy of the Lord, or Worthy of God*; That very thoght will make him Unworthy, of the mercy offered by *That Lord*, in *That Gospel.*

2. The Termination speaketh it an Adverb, qualifying the *Manner of the Action*; Not an Adjective, subjected in the Agent: It is not He that eateth and drinketh, being [*Unworthy*] but he that doth it [*Unworthily*] however his Person be qualified.

The Difference between These two, is so Wide, so Evident, and (in This place) so Important; that it could never escape such acute eys, as som of our adversaries enjoy, were they not muffled with that Proverbial partiality, which maketh *None so blind, as hims that will not see.* For the first sight of it will expose the impertinence (as to This performance) of all those Schemes and Directories for Self-Examination, which are so carefully set forth; as if it wer the same thing, to do this in a *Manner* worthy of the Office, and to make one's Self Worthy to be the Officer: This can never be too carefully observed.

I again insist upon it, that This Difference between UNWORTHY and UNWORTHILY duely considered, will let in such light, as will abundantly discover, the many and great flaws in That hypothesis, to which so many good and wise men have so enslaved themselvs, that they are sometimes (as we shall anon see a pitiful exampl) forced to offer violence to their ingenuity.

3. In

2. In *Logik*, it is a *Relative*; wherein beſide the now conſidered Relation and Subject, is alſo conſiderabl, the *Correlate*, which is the Party concerned in the Worthineſs or Unworthineſs of the Action. And this is Generally, Groſsly, and Unhappily miſtaken for our *Lords Perſon*; whereas we have ſufficiently proved it to be [*This Bread, and This Cup.*]

Bicauſe ſo much depends upon it, I again deſire it may be conſidered, that the Apoſtl reproveth the *Corinthians*; juſt as a ſober perſon would a rude Bully, if he ſhould ſee him abuſe a Juſtice of Peace, in execution of his Office.

"Sir (*might he ſay*) Take heed what you do; you ſeem "to take this Gentleman for your Equal, or (perhaps) "your Inferior; but then are you miſtaken; for This Gen-"tleman, This plain Gentlman, what ever you think of "him, repreſents the Kings perſon; And therefor the A-"buſes you offer Him, ar not private incivilities to an Or-"dinary Perſon, but Publik Miſdemeanors, &c.

In ſuch an Admonition, Nothing is intended to be urged, but what needs it; *viz.* The *Character of the Officer*; which once known, the *Nature of the Crime*, and the Kings concern immediately appears.

II. THE Nature of the Crime; but it's Degree is not ſo plain: The Apoſtl in This place, by a moſt unuſual ſtile, leaveth it to our Own Reaſons to judge. *He is guilty* (ſaith he) *of the Body and Blood of the Lord*, but whether of *Trampling it under foot*, or only of *Contemning* it, or in what degree of Affronting it; the ſtrange *Eliſſis* hath left uncertain.

This is very Certain, and no leſs Conſiderabl; That the affront which paſſeth through the Officers perſon, loſeth much of it's force There; and cannot ſtrike ſo ſtrong upon the Kings, as if it were Directly and Immediately aimed at him.

The Character doth indeed dignify the Otherwiſe in-

conſiderabl

conſiderabl Perſon; But the Perſon hath it's Reaction upon the Character. We make great allowances for the Meanneſs of the One, even when we pay our Honor to the Other. For we think not the ſame Aw due to the Juſtice's Worſhip, as to the King's Majeſty; nor do we judge the Crime Equally great, in the affront offered him.

As the *Corinthians* Crime had be'n much aggravated, ſo had the *Apoſtl's* own Argument be'n much ſtrengthened; if he had not made *This Bread This Cup*, but our *Lords body and bloud* the proper object of the abuſe.

Had therefor This Bread be'n the Proper Body, and this Cup the Proper Bloud of our Lord; he was now obliged both to Declare and Urge it. In a caſe ſo urgent, an Omiſſion is equivalent to a *Negative*.

It was his buſineſs ſo to ſet forth the Dignity of This abuſed *Bread* and *Cup*; that by Proportion with it, their Guilt may be Aggravated. Would *Truth* have Conſented, his Deſign would have Required him, to have raiſed his voice Higher.

He muſt have ſaid, he that *Eateth this Bread*, and *Drinketh this Cup*, *eateth the body*, *and drinketh the bloud of the Lord*; and not have com'n off with a Cold, Indefinite Eliplis; which not expreſſing in What Meaſure, maketh nothing plain but this, that it is in a *meaſure much Inferior*, and conſequently his own argument *much Weaker*, than if he had declared them guilty of contemt to the *body and bloud of Chriſt immediatly*, by Uſing Them in ſuch manner, as they did This Bread and This Cup.

Thoſe indeed who ſtill believ *This Bread and This Cup*, not to be our *Lord's* Repreſentatives but Himſelf; may juſtly fear the Unworthineſs, not only of their Perſons, however carefully Prepared, but of their Worſhip too, however carefully Performed.

But we, who believ them no other than what the Apoſtl ſtileth them, even Then, when he moſt Studioſly Recommendeth them to our Reverence; when upon due *Self-*

examina-

examination we find, how *unworthy* We ar to Receve our *Lords body and bloud*; may check our fears, by conſidering, how Vnworthy *This Bread and This Cup* ar to Repreſent them; not doubting but the ſame goodneſs, which beſtowed ſuch honor upon the *unworthy elements*; will pardon and accept of *Us*, if we receve them in a Manner ſuitable to their Office, tho not in a *Degree worthy of his own Perſon.*

Let me not be miſtaken. I deny not the Reality of *Chriſts preſence* in the *Sacrament.* When I call *This Bread and Cup Repreſentatives*, I mean not, that our *Lords body and bloud*, ar thereby no otherwiſe Repreſented, than the Kings Perſon is by his Picture; which ar the proper goods of the Poſſeſſor, and may be treated according to his pleaſure; or than a King is by a Stage-player, which only Imitateth, but Shareth not his power: But as the King is by his Officer, who ſo Repreſenteth his Perſon, as to Execute his Authority; with whom he is (tho not Perſonally, yet) Politikly preſent; Ratifying whatever he doth in his *Name and ſtead.*

This kind of *Real preſence* our Lord himſelf promiſed, not to Affright but Incorage us. *When two or three* (ſaid he) *ar gathered together in my name, there am I in the mids of them*, He meant doubtleſs no leſs than a *Real preſence*; which muſt needs be moſt Eminent in Such aſſemblies as ar *gathered together*, not only *in his Name*, but upon his Invitation; And to make ſuch a Promiſ, an argument to fright men away, is a ſtrange way of honoring the Author.

From this diſſection of the very words, we find them fall very ſhort of the force aſcribed to them. They no way barr any man from *Obedience*, for want of Worthineſs; Require not a Legal Worthineſs in the *Perſon coming*; Make not the *Perſon of Chriſt*, the Object of the Worthineſs required in the Performance. And upon the whole, make not the guilt of the Unworthy Performance equal to that of Diſobedience; ſince This Directly affronteth our

Lords

Lords Person, in his Command; That, only Indirectly, in his Representative.

III. WE have said that the Anatomist is not only to vieu the Intrinsic Texture of the part dissected, but it's Serviceablness to the Life: to what therefor we have seen of the proper sens of the word, we shall add it's aspect upon the Apostls design, which will be a Further Evidence that he meant not so much as is generally believed, bicause such supposal of Personal worthiness would have be'n, 1. *very dishonorabl to our Lord*, 2. *very Deferent from that Mesure, himself stateth it by*; and 3. *very Unfaithful to the Corinthians, he requireth it of*.

1. It wer a *great* DISHONOR *to our Lord*, to suppose it possibl, that any one can be Worthy; yea, or com within any Neerer distance than Infinite Unworthiness. For Worthiness is Relative; signifieth, if not Full *Equality*, yet som Proportion; between the *Merit*, and the *Reward*; the *Fest*, and the *Guest*: And, take which of the *Correlates* you please, you find a Saint reproving the concept.

To those that fear their Own Unworthiness, thus speaketh St. *Chrisostom*, "*Thou sayest thou art not worthy to Do* "*this*; *neither art thou worthy to Pray*, &c. We may go on, neither art thou worthy to Hear; So far art thou from being Worthy to take our *Lords Body*, that thou art not Worthy to take His Name into thy mouth; so far from Worthy to injoy *his Bloud*, that thou art not so, to injoy the *light of the Sun*, the *fruits of the Earth*, or any of those *sensual delights*, which Beasts may Injoy, but not Abuse as much as Thou.

On the other side, to those who fear *the Greatness of the Sacrament*, thus speaketh another Saint, "*Thou abstainest* "*from the Blessed Sacrament bicause it is a thing so sacred and* "*formidabl, that thou not thinkest thy self worthy of it: well,* "*suppose That; But I pray, who is worthy? Is an angel* "*worthy*

"*worthy enogh? No certainly, if we conſider the greatneſs of* "*the Myſtery.*

Let us well conſider theſe two Sayings, and their Reaſonablneſs, and then judge of thoſe ſo frequent phraſes, *A Worthy Communicant, A Worthy Gueſt*, &c. whereby many unwary perſons, ar more Scared, than with any thing derived from the word of *God*; which never taught us either to think ſo Slightly of our *Lords Bloud*, or ſo Highly of our Selvs, as to believ it poſſibl by any endeavors to becom Worthy of it.

2. The vulgar ſens is very *different from that Meſure, the Apoſtl ſtaveth the reproved Unworthineſs by.* He expreſly caleth it a [*not diſcerning the Lords body*] μὴ διακρίνων; putting no difference between *This*, which our Lord declared his Own Body, and *Common bread.*

Our Learned *Mede* very well confirmeth the Jewiſh definition of *Holineſs*, that it ſignifieth Separation; We Sanctify what we honor with Diſcrimination; and on the contrary we Profane, what we uſe as Common.

The heavenly viſion confirmeth this, warning St. *Peter* from an Error in opinion, analogos to this Crime.

What God hath ſanctified, that call not thou Common; To call Common, and Unclean, was all one in St. *Peters* ſens; and not to *diſcern the Lords body* from *Common bread*, is all one as to Deſecrate it, in St. *Pauls.*

And this he ſo preſſeth upon the *Corinthians*, as dubly to convince them. *What* (ſaith he) *Have ye not houſes to eat and to drink in, or deſpiſe ye the Church of God and ſhame them that have not?* Poſſibly he might urge this, not as Another Crime, but as an Evidence of their unexcuſablneſs in the Former.

They might (perhaps) plead Ignorance in That; but in This they could not: For thogh (poſſibly) they might not underſtand that they were obliged to Diſcern This Bread as the *Lords body*; yet muſt they needs know, they ogh

oght to Diſcern the Church as his *Houſ.* If they knew it not to be Sacrilege, to make the *Lords Cup* an inſtrument of drunkenneſs; they could not but know it ſo, to make his *Houſ* a Tavern.

With what partiality do ſom (for ſom others do not) *treat theſe two parts of the Apoſtls reproof? With what Coloſsik ſtrides do they reach both ſides of Superſtition? On one ſide they dread the Lords Supper, for want of worthineſs in Themſelvs; on the other ſide, they fear to own any reverence toward Gods Houſ, for want of worthineſs in It? How do they rob* Peter *and cloath* Paul? *make the Lords Houſ Common, that they may dubly Sanctify his Tabl? And all the while the Apoſtl makes This the Corinthians crime, that they diſcriminated not the Lords Body from Common Bread; and This, either another Inſtance, or an Evidence of their Profaneneſs, that they diſcriminated not his Church, from their Own houſes.*

But I may not now inſiſt upon Any other error, than That of the *Corinthians*, which the Apoſtl ſaith conſiſted in This, That they So uſed our *Lords Body* and his *Houſ*, as if they had Both be'n Common.

He chargeth them not Here (thogh elſwhere he do) with any Other crime, but ſuch as Directly and Immediately, deſecrate the One and the Other, and that in This very exerciſe: Taketh no notice of their Other habitual vices, confineth his charge to *This performance*, in *This place*: Forbiddeth not to approach either the *Lords Table* or his *Houſ*, becauſ they ar intemperate at their Own.

Yea, he So expreſſeth himſelf as if he would even Compound with them, indulge them their Domeſtik debaucheries, provided they would forbear them Here.

Not that indeed he Juſtifyeth what he elſwhere plainly enogh Condemneth; but to aggravate This incomparably Greater wickedneſs; whereof the Sacrilege ſo Exceedeth, as even to Hide the *Immorality*.

The *Glutton* is guilty of the Fleſh of his Beaſt, and the *Drunkard* of the Bloud of the Grape; but the *Unworthy*

Com-

Communicant, of the *Body and Bloud of the Lord.*

To be drunk with Common Wine in a Common Houſ, is to abuſe both Gods Benefits, and ones Own Body; but to Deſecrate the Lords Houſ into a Tavern, and his Bloud into a Cup of Drunkenneſs; to make That the Inſtrument, and This the Scene of Leudneſs; is a wickedneſs not only above Drunkenneſs, but even above Sacrilege it ſelf: As it hath no Match, ſo it hath no Name.

If therefor you will not divorce your beloved debaucheries, if you will needs be eating and drinking intemperately; yet know your Place; do not heap Sacrilege upon Luſt, make not the *Lords Houſ*, yea his very *Body and Bloud*, Servants to the leudneſs they would Check.

This is the Utmoſt reach of the Apoſtls reproof. It comprehendeth (indeed) not only the *Lords Table*, but his *whole Houſ*; Yet breaketh not open any Private one: Judgeth no Other unworthineſs but of *This Performance*; Requireth a Difference, not between one Communicant and another; but between This, and other Places, and Suppers: and Conſequently Forbiddeth not Any Perſon to Do This, which we have found All indifferently obliged to Do: but forbiddeth Every one to Do It in ſuch a Manner, as ſhall make *That Common, which our Lord hath Sanctified.*

IV. 3. THE Apoſtl muſt be *mortally unfaithful to his Corinthians*, if upon ſo *urgent an* Occaſion he did not warn them in Terms as Plain, as the Crime (if any) muſt be Great.

I ſay [*upon ſo Urgent an Occaſion*] for a *moſt Urgent* one it is, Whether we look upon the 1. *Lords Supper*, which he profeſſedly endeavoreth to reſcu from Profanation, 2. the *Argument* whereby he laboreth to do it; or 3. the *Perſons* to whom he addreſſeth all.

1. He

1. He professeth to reseu the *Lords Tabl* from Profanation, and to That End, to Close it with such a Rail, as shall Fence it from abuse: If therefor he leaves that rail so wide, as to Admit Such persons, as he ought to have *kept out*; he must be *dubly* and *inexcusably unfaithful*; both to the *Lords tabl*, which he shall so have exposed to dishonor; and to *All those souls*, which finding no contrary warning, may com to it, with as great Sincerity as Danger.

If I find this the *Purliens* of the *Corinthians* guilt, that they Distinguished not the Lords Body; then may I be secure of One of those Two; Either he who distinguisheth the Lords Body, is free from This, how full soever he may be of Other Crimes; Or the Apostl must be More guilty than the most Unworthy Communicant; since, professing to shew the True Extent of the Danger, he warned them, not to distinguish between Persons, Worthy and Unworthy; but between This and Common Bread.

Were his words Ambiguos, yet must they here cary a sens usual; in a case so Important, he ought to have Explained, how much they must Now signify, above what at *All other Times*, and by *All Persons*, is ascribed to them, and which can Intend No more but This: That every one is obliged, So to Distinguish between the *Lords Supper* and his Own; as to shun *Those indecencies*, which ar ordinary in Private Houses.

2. He must be no less unfaithful to his *Own Argument*: bicaus contrary to all Reason, he must have neglected to strengthen it with the most Considerabl and Obvios Corroboration.

For if the exclusion of *Unworthy Persons*, wer as agreeabl to our *Lords Institution*; as the Consequence would have be'n serviceabl to his Own Purpose; he Might, and therefor Ought, to have urged it, and so put the *holy Sacrament* at the Greatest and Safest distance from profanation.

For

For if none muſt com to This Table, who abuſe their Own; it will be out of danger of any Other abuſe, than Deſertion: If none drink *This Cup*, who is ever drunk with Common Wine; it will be ſecure from Promoting the Drunkenneſs which it cannot Tolerate; If none Partake This Bread, who break not Their Own to the hungry; there will be no more danger, that any *one ſhall be hungry*, than *that any other ſhall be drunken*. And ſince the Apoſtl was now obliged to ſpeak whatever Truth would permit, we ar reduced to This choice; whether He wer fals to the *Lords Supper*, his *Own Argument*, and his *Diſciples ſouls?* or whether it be (Not Forbidden to every Unworthy Perſon, but) *enjoined to every* one, thogh as unworthy as wer the *Corinthians*, to *Do this*.

3. The *Perſons to whom this reproof is addreſſed*, wer ſuch as may induce us to believ, that Gods Providence concurred with the Apoſtl's Words, to prevent any poſſibility of believing what we now diſpute againſt. For they wer the *Corinthians*, a peopl of all other the moſt Obnoxios, Proverbially Infamos for debaucheries.

This City vyed with *Sodom*, as for *fulneſs of bread*, ſo for exceſs of Leudneſs, and diſmalneſs of Deſtruction. Yea, ſo ſtrangely *inſeparabl* was Luxury from every thing of *Corinth*; ſo much more incurabl, than that ſtrange Leproſy of Jewiſh houſes; that the very Burning of the City, did not Purge, but Propagate it.

The confuſion of Metals, melted by the raging flames from her multitude of rich Statues, made That famos mixture, which by the luxurios *Romans*, was preferred above Gold it ſelf, as a more precios mater for their drinking cups; and to be Supremely Luxurios, ſomething of *Corinth* muſt contribute: Yet was not Leudneſs conveyed away with her Metals, nor the Leproſy deſtroyed with her Houſes; when it had infected *Rome* her ſelf, it ſtill ſtuck to the very Site of the place. For when the moſt advan-

tageos situation temted *Cæsar* to rebild it, *New-Corinth* soon vyed with the Old, as in Riches, so in Leudness.

Look we no further than This Epistl; we find the Apostle endeavors to write as Obligingly as possibl; yet constrained to take notice of more sins in Them, than in any Other peopl.

Look we no furthar than This Dissertation; we find such Supremacy of Prophaneness, as may well be Yoked with their otherwise matchless Fornication; Both of them *such, as ar not named among the Gentiles*, not to be found, but at *Corinth* only.

This so Debauched peopl how doth the Apostl Reprove? How doth he Warn them from the *Lords table?* Now, sure, if ever must the sentence of Excommunication thunder: Now must the Apostl plainly tell them, that unless they leave their Riot, their Factions, their Fornication, and All Other their Carnalities; they ar not *Worthy*, and therefor may not Presume, to tast of the *Lords Supper.*

But behold! the either Negligent or Ignorant Apostl, droppeth not a syllabl of all this *Unworthiness*; Urgeth No other Prophaneness, but what terminated in This Performance, as it's Proper object.

What shall we now say? Were the *Corinthians* such Worthy Communicants, as partook no less the Lord's Spirit, than His Supper? Yea, were *Those very Persons*, Worthy to receve it, who receved it so Unworthily? Or was the Apostl so Careful, to describe their Crime, and to assert the Dignity of the profaned *Sacrament*; and yet so Negligent, as not to allow the least Mention, or so much as *intimation*, of what was so Necessary for the due Understanding of Both? but on the contrary so Bold, as to Urge them to com, when so many must by so doing, becom Guilty of the crime he reproveth?

Where now? Where? Where ar those clear Prohibitions, that plain Counter-Hand, which Now if Ever, must silence our Lords [*Do this?*]

Why

Why doth the Apoſtl take ſuch Cold notice of their Notorios Domeſtik Leudneſs as if he ſeemed to Approve it? Why did he in ſuch Scandalos perſons, cenſure at This time Noother ſins; but ſuch as they cemmitted in the very Church, at the very Altar? Why did he not afford One poor word, to warn them of the Danger, which himſelf Betrayed them to, if the Unworthineſs of the Perſon could bring them any?

I ſay if there wer any ſuch Danger, as is now believed; himſelf Betrayed his diſciples into it. For he was not only a ſilent Spectator, did not only Permit, but Command, the moſt Debauched *Corinthians*, (whom he ought to have Forbidden) without Warning them of any Other Danger, than they might well have avoided; not by living Alway Worthy, but by performing This One Action in a worthy Manner; not by ſuch Conſtant Sobriety as might enable their Own houſes to emulate that of God; but by behaving themſelvs ſo Reverently in the Church, as to Diſcriminate It from their Own Houſes.

CHAP. III.

Of Self Examination.

I. *How Self examination is usually pressed.* II. *The question is not indefinite, but confined to the Present occasion; and the answer is dubl.* 1. *Negative.* III. 2. *Positive.* IV. *The true question concerning which we must examin our selvs.*

HAVING thus, upon full examination, found that the Crime lieth not in the Unworthiness of the Person, but of the Manner of his Performance; the *Constancy* we plead for, seemeth already free, as well from the Second as the First pretended Prohibition.

For if in That the Apostl did not warn the *Corinthians* from Doing This by reason of the Unworthiness of their Persons; but only from doing it in a *Manner Unworthy* of the *Lords Supper*; Then, in This, wherein *Self-examination* is prescribed as a Remedy, he doth not Therefor require us to *Examin our selvs*, that we may Forbear if we find our *Selvs Unworthy*: But Therefor, that duly weighing within our considerations the dignity of *This Bread and This Cup*; which at That Time did, and at All Times ought to attend upon *All Church Meetings*; we may Therein behave our Selfs with Reverence suitabl.

So that strictly speaking, our Self-examination is not to work Backward upon what we have do'n, that so we may know whether we be worthy or no; but Forward upon what we ar now to do.

Yet bicause the *Gramatical* sens of the word [*Examining a mans self*] seemeth to import More; and it's *Utmost importance*

importance is bound upon us with all possibl Rigor; That we may leav Nothing unanswered, let us hear how This is urged, as an implicit Prohibition from the Duty who's Dignity it is to secure.

And here according to my wont, I shall give you the very words of the most Excellent adversary.

"*To what purpose is it, but in case he find himself unfit, to* "*abstain and forbear to com. For if he comes* UNWORTHY, "*he dies for it: and therefor to examin, must signify,* "*Let a man examin himself so, that he be approved*, &c.

It's worth both our Observation and Pity, how hard this worthy person is put to it, to bend the Apostl's Words to a compliance with his Own Opinion, and at last to Break a stubborn one, that will not be Flexibl.

[*UNWORTHILY*] is turned to [*UNWORTHY*] The Former was utterly Unserviceabl, it must therefor necessarily be changed, that with it the state of the Danger, and it's Remedy, *i. e.* the whole affair, may be Changed also.

This Sole consideration is enogh to ruine the whole superstructure; so that we might well supersede any further enquiry. But we will leav nothing unanswered, and therefor proceed to examin, whether the Bilding be better than the Foundation.

I will not fence with the word δοκιμαζέτω. Let it (for me) signify as it is translated, and the Most too. that so it can import. But what then? *To what purpose* (asks our author) *should a man examin himself?*

I answer, that whether we look Far or Neer, we cannot miss of Purposes sufficient. If we look far off, to the days of old, Both *Philosophers* among the Heathen, and *Fathers* among Christians, recommend This exercise, as most useful to Excellent, thogh Other purposes. But we need not go so Far, nor any Farther than the Same book which asks the question.

The end (saith it) of *Examination is*, that 1. *We grieve*

for all our sins. 2. *That we resolv to amend all.* 3. *That we actually watch and pray against all.*

And further, to recommend Frequency in this exercise, he reckoneth several fruits of it, "*The oftener* (saith he) "*we recollect our selvs*, 1. *The more weaknesses we shall observ*, "*and* 2. *more faults correct*, *and* 3. *watch the better*, *and* "4. *Repent more perfectly*, *and* 5. *offend less*, *and* 6. *be more* "*prepared for death*, *and* 7. *be more humbl*, *and* 8. *with ease* "*prevent the contracting of evil habits*, *and* 9. *interrupt the* "*union of litl sins into a chain of death*, *and* 10. *more readily* "*prevail upon our passions*, 11. *better understand our selvs*, "*and* 12. *more frequently converse with God*, *and* 13. *oftener* "*pray*, *and* 14. *have a more heavenly conversation*, *and in* "*fine* 15. *be more fitted for a frequent and holy Communion.* By This time one would think the Question abundantly answered by the Proponent Himself: Yet may we go on, for 16. we shall *stand in aw of our selvs and not sin in private*, Ps. 4. and 17. *we shall rejoice in our selvs and not in others*, Gal. 6. 4. and 18. *searching our ways turn to God*, Lam. 3. 40. and 19. by seeing our progress already made, take corage to go on, and 20. Praise God for grace already receyed, *&c.*

Now I hope we may take breath. It is not to Every question that we can give answers by the Score. But This is so fruitful, that none can better *Furnish or Deserv* a volum. And it might better be proposed negatively, if the answer be to be difficult; To that good purpose doth it Not serv?

All Wise men agree, that it is the proper exercise of Wisdom: all Pios men, that it is the greatest promoter of Piety. It Weedeth out all wickedness, Planteth and Watereth all graces: Were there no other reason but it's excellent Usefulness, had not our *Lord* injoined, nor the Apostl pressed Constancy, in a performance to which so serviceabl an exercise is annexed: The very regard of the many Purposes to which it serveth, would have sufficiently recommended it.

II. BUT

II. BUT the true queſtion at *This time* is, not Concerning it's Abſolute Uſefulneſs at Any time, But it's Pertinence to This particular office.

To what purpoſe Now? Now above Other times? Before This, rather then Other exerciſes?

My anſwer ſhall be dubl.

1. *To ſhew the weakneſs of the* conſequence *intended, I anſwer* Negatively.

2. *To clear the Apoſtl's meaning, I anſwer* Poſitively.

1. *NEGATIVELY*, I anſwer, that to *examin a mans ſelf* before he do Such or Such an action, doth not import a Forbearance of That action, if upon ſuch *Examination* he do not approve himſelf: And in the place now under ey, there is not the leaſt Intimation in the Words, nor the leaſt Reaſon in the Context, to make it probabl, that the Apoſtl So intended, but much to the Contrary.

And here I take our worthy Author at his word. "It is a "*Relative duty and nothing of it's ſelf; for no man is the better* "*for being examined if there follow nothing after it.* True, but we have found it attended with ſo Large and Noble a train of good conſequences, that we cannot ſay *Nothing follows it*, tho Forbearance from this duty make not One in the number: Sure it is, the Apoſtl hath here no ſervice for This Forbearance, but rather excludes it.

When *Pythagoras* again and again importuneth his diſciples, that *before they ſuffer their eyes to ſleep, they thrice examin themſelvs concerning the paſt days actions*; he was never thoght to forbid them to ſleep, unleſs upon ſuch repeted examination, they approved themſelvs Do you now ask *to what purpoſe* it is So to examin? he ſwears by the higheſt, that it is the *way to a divine life.*

When *Seneca* giveth account of his own conſtancy in this exerciſe, he expreſly declareth the effect was to warn himſelf; ſaying, *take heed, do ſo no more, for this time I pardon thee.* Do you now ask *to what purpoſe?* You ſee, not

to

to Condemn, but to Pardon and Admoniſh ones ſelf.

What? Is there no other fruit of *Self-examination*, but *Self-excommunication*? Doth Religion, Doth the pardoning Goſpel, more diſable us from Pardoning our ſelvs, than Reaſon did *Seneca*?

But what need we look ſo far? The Apoſtl is of age, let him anſwer himſelf. Doth he ſay [Let a man examin himſelf whether he be Worthy or no? and accordingly Com or Fearbear?] Yea, doth he ſpeak in *Pythagoras*'s ſtile? Doth he ſay [Let not any man eat this bread, till he have examined and approved himſelf.] This would ſound ſo Like a *Prohibition*, that He might be excuſabl, who ſhould ſo underſtand it:

And wer we ſo to have be'n forbidden, it had be'n neceſſary (as we have already pleaded) that the *Prohibition* ſhould have be'n as expreſs as our *Lords Command*; and not ſo Ambiguos that an honeſt heart might miſs it. But here is nothing of ſuch an aſpect. Yea

He is equally *poſitive* for Both Performances, [*Let a man Eat*] is no leſs Imperative, than [*Let a man examin himſelf.*] He Equally injoineth Both, and therefor Both ar Equally *Neceſſary*; and any man may as lawfully forbear the One as the Other; and Both, as Either.

What therefor he hath ſo Joined together, no man may Put Aſunder; yea, what he hath made Subordinate, no man may make Oppoſite.

For it is further conſiderabl, that Thoſe two duties ar not Yoked together as Equals (which (yet) had be'n ſufficient to forbid the One to draw contrary to the Other) but ar *Subordinate*, as *Lord and Servant*.

Examination, however excellent a duty, hath Here no other Place or Buſineſs, but to ſerv This favorite-exerciſe; and we may now take up our Saviors argument; Eating *was not made for* Examination, *but* Examination *for Eating*; wherefor Eating *is Lord alſo of* Examination: And that the Servant ſhould drive the Lord out of his Own doors

and

and eſtate; is not more againſt Juſtice; than it is againſt the *Apoſtl's intention*, that Examination ſhould barr a man from Eating.

If therefor any one perſiſt in examining Examination it ſelf, urging [*To what purpoſe?*] This may well be the firſt clauſ of the anſwer, That it muſt Not be to ſo unreaſonable a *purpoſe*, as to Forbid the Performance it oght to ſerv: and we may proceed to

III. 2. OUR *Poſitive anſwar* to clear the Apoſtl's meaning His Purpoſe is to ſerv his main Deſign; to prevent the *Sin*, he Pleadeth againſt, and the *Error*, he Diſputeth againſt.

If they knew not, that thogh *Lords Supper* was concerned in Thoſe their meetings; he warns them of the danger of *omitting* the indiſpenſibl duty, by [*So let him Eat.*] If they knew it, and yet feared not to Profane it; he warns them of that That danger, by [*Let a man examin himſelf.*]

I ask not now [*to what purpoſe*] but *Upon what Subject* muſt we examin our ſelvs?

It is [we ar told] a *Relative duty*; Whereto then muſt it *Relate? Relata* muſt be *aqualia*; and for That reaſon we muſt Meſure the *One by the Other*.

If a Murderer be brought to examination, and the officer examin him concerning *Adultery*, or concerning ſom *School-probleme*, &c. we might perhaps commend his Diligence, but (ſure) not his Wiſdom.

That therefor we may duly perform This exerciſe, we muſt firſt examin the Deſign; and then Our Selvs, in order Thereto.

The Deſign is apparently the *Prevention of That* ſin whereof the *Corinthians* wer guilty. That Sin was their [*not diſcerning the Lords body*] nor treating it with ſuch Diſtance, as oght to have be'n put between That and Common bread: but abuſing his Fleſh and Bloud in his Church, with

with the ſame rudeneſs, as they did That of their Cattel and their Grape in their Own Houſes.

This was the Sore, and to This muſt the Plaſter be fitted. Why muſt the Plaſter be ſo much larger than the Sore? Why muſt we *examin our ſelvs* concerning ſuch Actions, or Worthineſs; whoſe knowledge hath no Aſpect upon this Performance, but only Oppoſit and Malignant? Such an Examination as ſhall *excommunicat*, if not the Whole, certainly the Greateſt part of mankind?

He that ſhall moſt carefully perform his examination; firſt in That manner, which the *Apoſtl preſcribeth*, by Diſcerning the infinite Diſtance of dignity, between the *Lords table* and his Own: and then in That Manner that our Worthy Author preſcribeth, between our Lords Body, and his Own Soul; tho he be the Beſt of his age, yea, the beſt (our Lord only excepted) that ever was, will moſt clearly diſcover, not only that he is Now Unworthy; but that he muſt deſpere Ever to be Otherwiſe.

Since then the Beſt Examination, of the Beſt Perſon, will carry him, not only Beyond, but Contrary to the Apoſtl's Deſign; Since it will put ſuch an Inconſiſtency between the Two Precepts, that [*Let a man examin himſelf*] will inferr [*Let him Not Eat*] and ſince the Apoſtl doth not in any kind Intimate, that our Worthineſs, but plainly Declare that our Differencing This from *Common bread and wine*, is to be ſubject of our Examination;

IV. HIS Meaning in the words now under vieu, can be no More, nor Other than This, *Let a man examin himſelf*, whether he well Underſtand, and Conſider, what he is *about to Do*? Whether he put the due Eſtimate upon what he is *about to Receve*? Whether he put as great Difference between the *Lords ſupper* and a *Common feſt*; as there is between the vertues of a litl *Common Bread and Wine*, and thoſe of the *Body and Bloud of Chriſt*? Whether he go to *gratify his ſenſual appetite*, with Eating and

and Drinking? or to *comply with his governors or neighbors*, in communicating with them? or to *feſt his ſoul* with Thankfulneſs and Love toward his crucified Savior, with Joy and Delight in Communion with him, and ſuch other *acts of devotion* as ſo Holy an office requireth?

Let a man well examin himſelf concerning this, and *So let him Eat*, with appetites ſuitabl.

This I ſay is all that the Apoſtl's Deſign can Permit, or his Words Declare him to mean, by [*Let a man examin himſelf*] He requireth us to look Forward, not Backward; upon what we ar *Going to do*, in the Church, not upon what we *Have already do'n* there, or elſwhere; upon the Difference, between This and Other Bread; not upon That, between Our Own and *Other mens ſouls*.

Yet to prevent miſconſtructions I add this *Proviſo*: That I neither pretend to diſparage the moſt *Severe ſelf-examination*, as it takes account of our *Paſt actions*, and *Preſent ſtate* of ſoul; (For I dare ſwear with *Pythagoras*, that *it is the high-way to divine life*): Nor to deny that our approch to *This holy ſupper*, is the Moſt Proper ſeaſon, for This *moſt Excellent* exerciſe (For he that beſt performeth the One, will undoubtedly beſt perform the Other.)

All that I deny is this, That the Apoſtl, in *This place*, ſetteth up *Examining our ſelvs*, againſt *Obeying our Lord*; ſo as to Forbid any one to Eat, if upon examination he find himſelf Unworthy.

And I further add (thohg I have no ſuch need) that if it wer Doubtful, yea if it wer highly Probabl; If he had ſo worded his precept, that in a Plauſibl appearance, it might ſignify ſom ſuch *intention*; yet is not a Probabl Sound of any One expreſſion, worthy to be ballanced, againſt ſo *Expreſs a command* of our Lord, and ſo *induſtrious an Endeavor* of the ſame Apoſtl to urge it, as we have found in the Context. For it is Good Law, and Good Reaſon, that *no Law can be repeled but by Expreſs terms*; and therefor I ſtill inſiſt upon my demand; Where is that Expreſs

[*DO NOT*] which may Countermand our Lords [*DO THIS.*]

CHAP. IV.

Answereth Reason, Objecting Allegories.

I. *A Transition from Scriptur to Reason, and by the way notice taken of Allegories of a midl Nature between both.* II. *The Allegory of Covenant and Seal answered and retorted.* III. *The Allegory of Member likewise answered.* IV. *The Allegory of Sons and Enemies.* V. *A General answer to all objections of this kind.*

I. I HAVE now do'n what I proposed as Necessary, and all that I conceve Possibl, for a full discovery of the Apostl's meaning, in That unhappy discours, which as it is the Only Comment we have upon our *Lords Institution*; so hath shared it's sufferings; somtimes Mutilated, somtimes Racked, somtimes Rob'd of it's due sens, somtimes Laden with more than it can bear; and by all ways Tormented; that it may say somthing in Justification of That Omission, which he designed to Prevent or Condemn.

I have given so regular and *exact account* of every Word, and every Aspect of words; that as I am sure no man ever Hath, so I may boldly believ no man ever Will, match it with any other. I have acted Both parts, *Opponent* and *Respondent*: On *That side*, I have traced the Process of his Argument, Viewed every Design, and every Medium, and every Claus, as it servs either in the One or the Other Office,

Office. On *This ſide*, I have reduced the *Inferences* from *Contradicting*, to *Serving* the *Poſitions* they depend on.

I have ſhewen, that as the Former half which conteineth Poſitions, hath be'n ſo Robbed of it's due, that it cannot make good the charge in the Univerſality, wherein it is laid down; So hath the Later half be'n Rack't, that it may ſpeak more, than either the words can bear, or the Apoſtl's deſigne ſuffer.

That he cannot intend to Forbid Every perſon that findeth himſelf Unworthy; or to make Self-examination an Hinderance to the Performance which it is to Serv. And I may boldly ſay, that in the Former half, there is not a word which doth not Help; in the Later half, there is not any that Hinders the obligation of Conſtancy in Every unexcommunicate perſon; obliged by Every word, diſobliged by None.

If therefor we will appeal to Scripture, and take the regular way to Underſtand it; we ar upon as Secure ground, as any Rules can make us, Yet ſhall we quit This *place of Advantage*, and deſcend to the *Plain field*, allowing Reaſon to plead, what it can to the contrary.

But before we can reach the Plain, we ar encountered with a Midl ſort of Evidences (ſhall I call them) or Colors, laid upon Scripture ground; precarios Allegories, improved to a pretence of Reaſon.

Theſe, ſince they ar mere Colors, no better Subjected, than in Allegories; muſt for That very reaſon, be Inſufficient to Convince us of Any thing but This, that Thoſe who make uſe of Such arguments, want Better.

II. SOMETIMES we ar told that *This Sacrament is the Seal of the New Covenant, and we ought not to ſee Gods Seal to a Blank &c.*

In this Plea ther ar two terms, by explication whereof we ar to underſtand its force. 1. *Covenant.* 2. *Seal.*

1. COVE-

1. COVENANT, This Notion we muſt not contemn, becauſ it carrieth our Lords authority. *This* (ſaith He) *is the cup of the New Teſtament* (or *Covenant*) *in My bloud*; plainly ballanceing the New Covenant, againſt the Old; and his Own Bloud againſt that of the ſacrificed Heifer, which we find ſtiled *the bloud of ſprinkling*.

This therefor muſt be ſo Sprinkled, as That was, upon the Whole promiſcuos Peopl ; not to diſtinguiſh the Elect from the Reprobate; but as *Then the Jew*, ſo *Now the Chriſtian*, from a *Heathen*, &c.

Even in the *Old Covenant* ther was Fleſh and Spirit, the Seed of the Loins, and the Seed of the Faith. *He was not a Jew which was one Outwardly, and Circumciſion was not of the Fleſh, but the Spirit, whoſe Praiſe was not of Man but of God.*

Yet that outward Perſormance which had no Praiſe, if unaccompanied with the Spirit, was Neceſſary, even without it; ſufficient to Condemn if Omitted, thogh not ſufficient to Approve it Naked.

Thus was it in the Old, and thus is it in the New Covenant: The Sacraments ar Outwatd badges; every Viſibl Chriſtian muſt wear them, that his Profeſſion may be Viſibl; but No man may *Reſt in them*, as ſufficient for Salvation.

For Thoſe only have a right to the *Promiſes of the Covenant*, who perform it's Condicions: to All the reſt, the Covenant is loſt; and conſequently, ſo ar the Seals. Yet doth This no more Prohibit, or Diſpens, with a mere Outward Chriſtan, to receve the Sacrament; than it did a *Jew*, to receve Circumciſion, keep the Sabath, or wear any other Cogniſance preſcribed by the Law. And

2. TO SEAL a Covenant, importeth an Obligation for the Future, not an Account of the Paſt. The Apoſtl tells the *Galations*, that *He that is Circumciſed is a debter to keep the whole Law*; not that he is diſcharged, as having Kept it.

We

We therefor moſt willingly grant what ever the Allegory demands, *viz.* That by *Doing This*, we new *Seal* the *Covenant* made in Baptiſm. Repete all our Vows, New tye all our Obligations, which our Corruptions or Infirmities, may have ſlackened ſince the laſt Sacrament.

But to ſay, that bicauſ *This is the Seal of the Covenant*, therefor none may receve it, who hath not already performed all it's Articls; is to ſay, that no man may ſeal an Indenture, who hath not already do'n what thereby he Covenanteth to do. *i. e.* It is not Lawful, 'till it be Needleſs.

LET the otherwiſe minded be requeſted to conſider. Ar not all the congregations promiſcuos, obliged to make *pubik profeſſion of their Faith*? And doth not Faith impore Holineſs? Where then is the Difference, what the Reaſon, why he who is not in Covenant in the ſtricteſt ſens, may not as well Communicate in the *Lords Supper*; as he who hath not Faith in the ſtricteſt ſens, may *Profeſs his belief*. I can ſhew a reaſon why he may Better do it; but can imagin none, why he may not do it as Well.

He that publikly maketh *Profeſſion of his Faith*, declareth himſelf to *Have Faith*: and if he have it not, he is a Lyar, a notorios Lyar, a ſolen Lyar, in the face of *God and his Angels*. But he that *Receveth the Sacrament*, maketh no ſuch boſt: Vaunteth not as the Young man in the Goſpel, *All theſe have I kept from my youth up*. Saith not I have Paid, but I am a Debtor to the whole Goſpel; and thankfully embrace it's gratios offers, made by my Lord, and purchaſed with his Bloud.

This is plain Sens, and This is conſtant Practice. If therefor it be a kind of Forgery, to *ſet this Seal* to a *Blank*; it is no leſs Criminal, to *Tear it off* from our *Lords Charter*, which giveth every *Viſibl Chriſtian* a Right to it.

III. AT OTHER times we ar told, we ar not to partake our *Lords Body*, if we be not his *Members*; and his *Members* we ar not, if we have not his Spirit.

Be

Be it ſo, This will not exclude *Any Chriſtian*; For St. *John* ſaith: *Hereby know we the Spirit of God. Every Spirit that confeſſeth that Jeſus Chriſt is com'n in the fleſh, is of God*: by which we perceive, what Latitude the word *Spirit* is capabl of, and what force there is in the Allegory.

That the whole Body and every particular Member, muſt partake the ſame *Fleſh and Blood*, the whole Crearion forbids us to deny: That the *Church is the body of Chriſt, and every one of us Members in particular*, the Apoſtl hath expreſsly taght us: The concluſion muſt needs be, that the celebration of This Sacrament, is the Duty, both of every Church, and every Member.

The *Adminiſtration of Sacraments* is generally acknowledged an eſſential requiſite of a *true Church*; and it muſt be very ſtrange, if the Reception of them, ſhould not be ſo of a true Member of ſuch a Church.

BUT as it is In *All Natural* bodies, ſo is it in *This Myſtical*. Every Member muſt have both *Outward Frame*, and *Inward Spirits*, anſwerabl to its place in the Body, and its relation to the Head. And every *Member of Chriſt* muſt anſwer it's relation, both by an *Outward Profeſſion, and Inward Life*; whereof thogh the Former be Inſufficient without the Later; yet is it Neceſſary, in Order thereto. For by *outward Offices* of worſhip, we do not onely Exerciſe ſpiritual life, when we have it; but Diſpoſe our ſelvs to Attein it.

So there is a Two fold Memberſhip: By the One we Profeſs our ſelvs Chriſtians, by the Other we Are ſo: Yea, by *That very Profeſſion*, we Ar ſo far So, as to be both Intitled to all Priviledges, and Obliged to all Duties, which belong to *Members of Chriſt*.

IV. AGAIN we ar told, That *This is the Bread of Sons and muſt not be given to Enemies.*

The *Former clauſ*, if the *Syrophænician* woman hath not anſwered, our Lord himſelf hath: For in directing us to call

call God Father, he hath given as a right to the Bread, as well as the title of Sons. And to the Later, the Apoſtl hath furniſhed us with an anſwer. *For if when we wer Enemies Chriſt died for us*; if our Enmity did not hinder him from giving us his Bloud it ſelf; much leſs will it, from allowing us it's *Repreſentative*.

Our Catechiſm teacheth us to ſay, *I was by Baptiſm made a Member of Chriſt, a Child of God, and an Inheritor of the Kingdom of heaven.* And though we know that the *waſhing away of the filth of the fleſh*, will be far from Saving us, if we anſwer it not *by a good conſcience toward God*: Yet is every Baptiſed and Unexcommunicate perſon, however unworthy, admitted to the priviledge of joining with the Church, in All ſuch Offices, as call God our Father, and Chriſt our Head: And All ſuch perſons ar honored by the title of *Faithful*, in the writings of the Apoſtl's and Primitive Fathers.

Baptiſm is urged as neceſſary to incorporate into *Chriſts viſibl body*, even thoſe who ar not capabl to underſtand it. *Hearing* is preſſed as a duty upon thoſe who *receve not the truth in the Love thereof. Prayer* is required even of thoſe, who by their actions ſhew themſelvs *not to be the Sons of God*, and therefor when they pray may not properly ſay, *Our Father*.

This is no leſs a Sacrament, than Baptiſm; and more a *worſhip of Chriſt*, than either *Hearing* or *Praying*. Yea, *All other Offices* put together, do not ſo much advance his Perſonal honor as this One. And is it not ſtrange, that when *All the reſt* ar *required*, *This alone* ſhould be Prohibited? and That, upon no other reaſon, but what is *common to All*? And being put home, will no leſs rob *Chriſt of All honor*, than his *Members of all Priviledges*?

V. THIS therefore is our General anſwer to All Objections of This kind. *Many ar called, but few choſen. Outward Offices* belong to the Called, *Inward be-*

nesits, to the Chosen. The Former ar both ways condemned, whether they neglect to joyn with the Church of Christ in open Profession, or by the unsuitablness of their Lives, giv the Ly to That Profession.

And This differeth no otherwise from *Other Offices*, but in This, That our *Saviors Person* is more honored by it: and if it require so much the greater care in the *Manner*, so doth it also in the *Thing*; if we must be so much the more careful How we Do it, so must we be, That do not Omit it.

And this is sufficient not only to Answer, but *make Examples* of all those *Allegorical Objections*; which indeed I should hardly have taken such notice of, did they not serv as Illustrations of our duty. For to no other purpose do our adversaries produce them. These ar but their *Velites*, their main strength follows.

CHAP. V.

CHAP. V.

Reaſon (as the caſe now ſtandeth) forbids, to hazard the very being of the Sacrament for advancement of Reverence.

I. *A Deſcent from Scripture to Reaſon. The caſe now different from what it was formerly.* II. 1. *Bicauſe the very Being of the Sacrament is hazarded.* III. *Every ſtep from Conſtancy, an approche to That danger. At firſt the Prohibition lay onely againſt ſingl perſons, not qualities; and againſt Perſons by ſentence of the Biſhop.* IV. *From ſins groſly ſcandalos a paſs made to All ſins. The moderation of the Church of* England. V. *Motives to bring tepid perſons to the Sacrament, not potent.* VI. *A compariſon of ſuch Doctrines as endanger the Being, with ſuch practices as profane the Sacrament.* 1. *Something is better than Nothing. More hope of reformation. A Proteſt againſt encorageing irreverence. Three good ends laid down, which the Sacrament is fit to promote, but diſabled by diſuſe.*

WHATEVER we have hitherto ſeen, either of Scripture or Reaſon thereupon bilt, hath be'n ſo ſhort of worthy to be ballanced againſt our *Lords Command*, his *Apoſtl's Explication*, or his *Churches Tradition*; that I cannot think it credibl, any one hath thereby be'n induced to entertene a thoght prejudicial to them. But rather, that Pios perſons finding the Sacrament to have loſt much of it's honor, and it's power, by ſo Conſtant exerciſe; conceving it might be both more Serviceabl to Godlineſs, and more Eſteemed it Self, if it

had more Aw with leſs Frequence; and encoraged by the exampl of *Former Ages*, who for the like reaſons had made *great alterations*: took Thoſe Examples for their Guides, and Thoſe good Intentions for their Meſures; and wer more induſtrios to interpret the Scriptures by ſuch *good Ends*; than to conform their Doctrines to the Scriptures; now grown obſcure, and hardly intelligibl, by loſs of That Key which alone was capable to unlock them.

It is therefor now made a point of Diſcretion, and that I may pay our Lord the Honor due to his Wiſdom, as well as the Obedience due to his Command; I muſt from the undeniabl authority of Scripture proceed to conſider what Reaſon will determin.

I muſt therefor now ſuppoſe (what I have all this while be'n diſproving) that the Indulged ſens of the diſputed words, is the True one; that they give an ampl Commiſſion to govern our (Obedience I was wont to ſay, I now ſay) Performance, by our Diſcretion. I muſt further grant (what I wiſh I could deny) that we cannot be ſure to preſerv our Reverence to the Inſtitution, without quitting, not only rigid Conſtancy, but Tolerabl Frequency; and upon Theſe diſadvantages com to this humbl queſtion:

Whether the caſe ſtanding as now it doth, it will more conduce to the Service of the Sacrament and it's Author; to receve it ſeldom, if at all; than Conſtantly or Frequently?

I ſay [*the caſe ſtanding as now it doth*] For I think I can never too often profeſs, that I exalt not my ſelf againſt thoſe *Venerable perſons*, whether of the laſt or former ages; who wer they now living, would (doubtleſs) change their *anſwer to the queſtion*, with the *changed ſtate of the Subject*.

II. AND FIRST I take it for very conſiderabl, that the difference between the State of the queſtion Now, and Heretofore, is the ſame as *Caſar* declared between the battail of *Munda* and Other battails; In Others, he fought for Honor; in That, for Life. And queſtionleſs, Thoſe

Thoſe who thinking it Secure from total Deſertion, thoght fit to Hazard ſomewhat of Frequency; would not have Expoſed the very Being of ſo great a *Duty*, if they had imagined it in danger.

It is the ſingular unhappineſs of *This onely Office*; that it is *laid aſide* upon pretence it cannot defend it ſelf. There is the ſame danger in *Hearing* or *Praying*, as in *Receiving Unworthily*. That is by the Apoſtl declared a *Savor of death unto death*; and This by the *Wiſe man* is ſtiled an *Abomination*: Yet is *That* ſtill *preached*, and *This* ſtill *practiſed*. Be they never ſo *ill uſed* by their Enemies, they ar not therefor deſerted by their Friends, bicauſ *unproſperos*.

If it be pleaded, that the Sacrament is not *Laid aſide* as *Uſeleſs*, but *Lock't up as Precios*: I anſwer, that I very well remember, when to *Secure* a perſon ſignified to *Impriſon* him; and in *This caſe*, whatever the *Intention* be, the *Effect* is the ſame. Action is the very Being of the Sacrament, from which if it be *lock't up*, it is *loſt*, both to it's *ſelf*, and all other *purpoſes*; which By it, and not Without it, it is Appointed and Fit to promote.

Our Lord ſtamped it with his *own Image and ſuperſcription*; not that it might be lock't up as a *Medal*, but *Uſed* as *Money*; whoſe *Office* and *Honor* it is, ſo to repreſent the King, as to anſwer all the needs and conveniences of the Poſſeſſor. He therefor moſt honoreth it, who ſo employeth it, as may beſt anſwer our *Lords good Ends*; not he that *locketh* it up as the *Miſer* doth his *Gold*.

We muſt therefor conſider, there is an *Extreme* on That ſide alſo: if Prodigality be a vice; So, and perhaps more than So, is *Covetoſneſs*. Suppoſe there be *Danger*, that the more we *Uſe*, the more we *Spend it*; there is another, that the more we *forbear*, the leſs we *enjoy it*. And in This, the *Prodigal* is juſtified above the *Covetos*, that thogh he ſpend his money, he doth not deſtroy it, but transferreth it to other hands: whereas the *Covetos* robbeth not *Himſelf* only, but the *whole Peopl* of his *Money*, and the *Money* it ſelf of it's *Uſe*.

We therefor grant it, There is danger that *Plenty* may abate the price; but ſo doth Fulneſs bring *Cheapneſs* upon the very *bread of life*; yet do we not thence infer, that it muſt be witheld 'till a Famin raiſe the Market. The *Dutch* in time of greateſt glut, do not burn *All* their Spices, but ſave *ſufficient* to keep up the Trade.

Still I ſay, *Former ages* ſaw not the Danger we ly under, of loſing the Whole. Had they ſeen it, we have no reaſon to doubt, they would have be'n as Zelos againſt Deſertion, as they have be'n againſt Irreverence. And ſince we have a *Tutor* which they had not, *Experience*; let us thence learn how dangeros it is to truſt our own *Wiſdom*, in departing from our *Rule*.

III. EVERY *ſtep* whereby our Predeceſſors *departed* from *Conſtancy*, was an *approach* toward this *Danger*. And thoſe who *firſt adventured* to paſs from unworthineſs in the *Reception*, to unworthineſs in the *Recever*; ſo as to prohibit *ſcandalos Perſons*, as well as *ſcandalos Behavior*; opened a *Sluce* to miſchief they thoght not *Credibl*.

Yet while the *Prohibition* was a point of Diſcipline, not of Doctrine; while it lay onely upon *Individuals* not *Qualities*; nor *Individuals* neither, 'till *cenſured* by the *Biſhop*; ſo that no man was allowed to do what he pleaſed; but every one Required to com unleſs he wer cut off from the body of the Church, and thereby driven, as well from the *Lords Houſ*, as his *Tabl*; not to be reſtored, but after long penances, and bitter tears, and humbl proſtrations, and earneſt prayers, all openly and conſtantly repeted at the Church porch, for ſeveral years; there appeared no danger, that any one would *voluntarily abſent* himſelf, thinking it *indifferent* to com or forbear.

Yea, *This very Diſcipline* may well be urged as an evidence to the contrary. For the *Sentence of the Biſhop* did not *Direct* what the cenſured perſon ſhould voluntarily Do, but Inflict what he muſt Suffer: And as no Judge Commands

mands any *Offender* to Execute himſelf, ſo did none of the Fathers of thoſe times ever require any, however ſcandalos, to *excommunicate himſelf*; which would have be'n look't upon as a dubl Crime, *viz. Diſobedience to our Lords Inſtitution*, and *Invaſion* of *the Biſhops Office*, to whom the power of *Excommunication* belonged.

It was not therefor the Doctrine of Thoſe times to teach it Indifferent to any one to Com or Forbear at pleaſure: but it was their Diſcipline to deny our *Lords Livree* to ſuch, as by his *Stewards* wer *judged* worthy to be Driven out of his houſe; untill by the *ſame Stewards* they ſhould be judged worthy to be Reſtored, both to a *Capacity* and *Obligation*, of *communicating in All* Offices of his worſhip.

But it is too frequent that Wickedneſs overcometh Law: and in proceſs of time and impiety, it ſo *Overtame*, as to take it's full *Revenge* upon This *Diſcipline*: *Excommunicate* it, and with it all the power of Thoſe ſevere words of the Fathers of theſe times, which are to be meſured by it, as belonging to *none but Penitents*, *i. e.* to perſons *cenſured*, and therefor obliged to *ſuffer* ſeparation from *That Altar*, to which they had (for the time) loſt their right by a juridical Sentence.

The ſum is this; *The Diſcipline of Thoſe times*, and the Fathers who enforced *That Diſcipline*, intended not to *baniſh the Communion it ſelf from the Church*, nor to *Impower* Any one to ſeparat Himſelf from her *Communion*: but only to deterr *ſentenced Perſons* from intruding upon it; and how *great a guif* there is between theſe, is ſufficiently viſibl.

Yet great as it is, we find it jumped over, the Riſe taken from *That Diſcipline* of the *Antient Fathers*, and the well meant deſires of the Later; who loth to loſe ſo uſeful a Curb, yet unabl to reſtore the Diſcipline to it's long loſt power, Interpreted the ſevere ſayings of their Predeceſſors, not by the *Authors* minds, but their *Own*: requireing every one to be a *Biſhop to himſelf*, to *Excommunicate* himſelf, if upon impartial Examination, he ſhould find him-

ſelf Worthy of ſuch a ſentence: and This unhappily encoraged men to believ that it was in their own power to Judge whether it wer fit to Com or Forbear.

IV. THIS I ſay gave the Riſe; but if we had *ſtaid here*, no harm had be'n done; ſince none but *groſly ſcandalos* would appear *excommunicabl*: For ſuch ſins ſtand in a mans Way, ſtare in his Face, roar in his Ears, are Notorios to the Whole Church; and therefor need none of thoſe Schemes, whereby we ar directed in our Self-examination, to Search for Lurking ſins, which ar not to be Diſcovered, but by the *Strickteſt enquiry*.

And here I cannot but applaud the Wiſdom and Moderation of our *Church*, who doth not (as ſom of her neighbors) Excommunicate, but Warn; not ſuch Qualities, as the Greater, and Leſs Scandalous, (and therefor not-upon-ſuch-accounts *excommunicabl*) part of the peopl, muſt upon ſtrict examination, find themſelvs in *ſom degree guilty* of; but ſuch [*Great and Grievos crimes*] as the guilty perſons, yea all their neighborhood, cannot *avoid knowing*.

And ſuch, I ſay, ſhe doth not downright *Excommunicate*, but *Warn*; the Difference between which two Cenſures, may be underſtood by that, between her Preſent and Former Stile.

Before the Late and Litl alterations in our *Common-prayer Book*, ſhe ſpake Copulatively; *Bewail your ſins* [AND] *com not*; but now Disjunctively *Repent of your ſins* [OR ELS] *com not*: By which change, that ſhe intends not to leav it to our option as Indifferent, whether we will repent and *Com*, or remain impenitent and *Forbear*; we have ſeen her to have ſufficiently declared, by *another exhortation*, wherein ſhe clearly cenſures ſuch a Forbearance, to be it ſelf a very *Great and Grievos crime*.

Had her beſt ſons followed her Exampl, poſſibly the holy office might have be'n a Gainer; certainly it had be'n Safe,

Safe, as from Profanation on One ſide, ſo from Deſertion on the Other; and ſo had every good Chriſtian be'n, both from Diſobedience and Unworthineſs.

Som in St. *Jude's time* and *account*, wer *ſpots in the* Churches *feſts of charity*, thogh indeed they wer None of her Members; for they *denied our only Lord God and our Lord Jeſus Chriſt*, yet is not the *Church* her ſelf blamed for *not wiping* them out.

Again, there is great difference between *Having* a Spot, and *Being* One; and Yet again, there is great difference between *Spots*; for the word of God himſelf telling us, by way of diſcrimination, that Som mens ſpots *ar not the ſpots of his children*, Deut. 32. 5. Plainly enogh intimateth, that Others ar ſo: And certainly thoſe Spots which hinder not a perſon from being a *child*, muſt not Diſherit him from a Childs Portion or a Childs Duty. Yet ſtill thoſe pios perſons *meant well*, and ſaw no danger in their procedure; at leaſt, none to the holy *Sacrament*. The *Dictates* of the *Church* wer Then Reverenced, and her Injunctions Obeyed; yea the very Scandalouſneſs of it in the eyes of the Peopl, made it look like impoſſibl, that Any Perſon, much more that *any conſiderabl Number of perſons*, ſhould ſink into ſuch *non-conformity*, both to our *Lord's Inſtitution*, and the *Churches Conſtitutions*; as to deny this poor *Quitrent*, this ſlight *Acknowledgment* of Three times at leaſt, which however ſhort of the full due, might yet ſerv to keep the *right alive*, and in ſom kind anſwer that indulgent law of *Moſes*, not indeed in the *Cauſ*, but the *Event*.

For That, upon pure Neceſſity, commuted Conſtant offering *every beaſt* they eat, into Conſtant journying thrice a year to *Hieruſalem*, thereby to recompence *loſs in number*, by *improvement in ſolemnity*. And our Church upon *another kind of Neceſſity*, derived, not from the Impracticableneſs of the *Law*, but the *hardneſs of the peopls hearts*, was fain to admit the ſame commutation.

Our Former Writers lived in ſuch times, as never queſtioned

ſtioned the neceſſity of doing *ſo much at leaſt*, and ſuited their precepts to Their *own times*; not to Theſe Dregs of error and impiety, wherein our *Lords remembrancer* is it ſelf Forgotten, his *Monument* it ſelf *buried*, and his whole *Inſtitution* ſo demoliſhed, that we ſcarce ſee any Appearance of it, but in Books; and even in Them, no appearance of Obligation to perform it.

It was indeed a very pios deſign So to manage Repentance and this Sacrament, that by mutual circulation they might aſſiſt each other. That the Requiſites of Saving Repentance may bring men to *worthineſs of the Sacrament*; and the *neceſſity* of coming Shortly to the Sacrament, may cut off the *delay of repentance*.

But towards the Later Part of the deſign, it was neceſſary, to aſſert the *power of the Command*; That ſo the *Sacrament* may equal *Repentance*, as well in Neceſſity as in Difficulty.

For it is incredibl that thoſe who ar not frighted to *Repentance*, by the indiſpenſibl *Neceſſity* thereof; ſhould be ſo to this Sacrament, by any *Leſs potent motive*, if there ly the ſame *formidabl Difficulties* in the way.

V. I Say *Leſs potent motives*, for I muſt not deny our worthy adverſary This right, that thogh he have looſened the Obligation of the Command, whereby the Worſt ar tied to the Performance, as their Duty; yet hath he Recommended it by ſuch Incoragement, as muſt needs prevail upon all *ſuch as himſelf*, *i. e.* all tru *lovers of the Lord* Jeſus: thogh to lovers of their *Luſts* and *Eaſe*, they be *uſeleſs* or *worſ*.

For to invite a *Carnal Appetite* to a *Spiritual Feſt*, what is it but to *fiſh with a jewel*, whoſe very luſtre will Fright the fiſh it ſhould Allure?

Tell the man of Bottels, that he cannot *drink the Cup of the Lord* and the Cup of *Bacchus*, but muſt be bound over to the languid dulneſs of Sobriety: Tell the amoros Gallant,

Gallant, That this *Fleſh of Chriſt* will rob him of all *ſtrange fleſh*, and either confine him To One, or From All, his Loves: Tell the greedy *Scraper*, that this *Heavenly treaſure* muſt be purchaſed with ſom diminution of his Earthly, and ſcatter a good part his heaps among the Poor, and bind his hand from thoſe Gainful exerciſes, whereby he Gathered, and might further Increaſe them:

What ar Theſe, and what ar All Other graces required to, or promiſed in This Sacrament, to a ſenſualiſt, but ſo many Warnings to ſtand upon the gard againſt ſuch Robbers?

And what could have be'n more do'n or deſired by it's *mortal Enemies*, toward a *total extirpation* of Any office, than to render it at once, Difficult, Dangeros, Needleſs, and Damageabl? All which concurr in the Honor to which our modern way of Reverence, hath exalted the H. S. in the eyes of the farr greateſt part of thoſe who ar to receve it.

On the *One ſide*, a formidabl *Gandelope*, between the Great Troubl of Preparation that we may com Worthily, and Greater Danger of coming Unworthily after the moſt Laborios Preparation: On the *Other ſide*, all Neceſſity of running it, taken away, by a Denial that we ly under any Command; and the ſuppletory Motive which ſhould encorage us, is to the much greater part of the world, rather an Affrightment, than an Invitation.

When therefore we look upon the Advantages we may hope from ſtreyning the condicions of *Worthineſs*, let us caſt one eye upon the Danger of loſing even the *Sacrament it ſelf*. When we hear the Opinions of Former ages, let us hearken to the Experience of our Own.

The *Apoſtl and Primitive Chriſtians* had Great need to contend for the Manner: We have no Leſs, yea we have Greater, to contend for the Thing: I ſay we have Greater, for if the Thing be loſt, the Manner cannot but periſh with it.

VI. IF therefor the Reverſ be unanſwerabl, Then muſt Thoſe doctrines be more injurios to the H.S. which teach men to ſhun the *Performance* it ſelf; than were (I ſay not the debaucheries of the *Corinthians*, who ſo behaved themſelvs as *not to Eat the Lords Supper*, but) Any ſuch Leſs mortal *Profanations*, as may leav it a Being, thogh leſs Honorabl.

And there ar two great reaſons (at leaſt) to believ that (as any Landlord would liefer have his rent paid in Baſe Mony, than wholely Witheld; ſo) our Lord would liefer have his Supper *celebrated* ſomwhat *unworthily*, than wholely Omitted.

1. Bicauſ *Somthing* is better than *Nothing*. No mony ſo baſe as not to be Somwhat worth: A Pepper-corn is ſomwhat in its ſelf; and ſo much more in its ſignificancy, as the Right which it acknowledgeth is greater. The very *preſenting* our ſelvs to the Lords table, is an act both of Worſhip and Obedience; whereas thoſe who *turn their backs* upon it, deny both Them, and our Lords Title to Them.

2. Bicauſ there is more Hope to Reform any Corruption in the *Manner*, than to Retrive the *Loſt Thing*. This is not ſo viſibl in Any caſe as in the preſent.

Againſt communicating *Unwhorthily*, the Apoſtl hath ſpoken ſo Much and ſo Loud; that if *Reaſon* wer Silent, yea if it wer Oppoſit, we would not avoid the evidence: But concerning our obligation to the *Performance* it ſelf, thogh in truth he ſpoke no leſs convictively to That Age, yet doth not Ours ſo fully underſtand it.

His *argument* needeth more Strict and Skilful examination, than moſt men ar able to make. Yea, his words (their key being loſt) ar obnoxios to be *perverted*; and that, not only by the Vulgar, but the Learned, to a ſens quite Contrary.

And

And therefor in This, beyond Any caſe, it is dangero^s to let the duty fall into Diſuſe; ſince the Luſts of the Peopl, will moſt readily concurr with the Error of the Prieſt, to bury it in deep forgetfulneſs; whereas Unworthineſs in the *Manner*, may eaſier find Practice than Patronage; ſince every one hath knowlege enogh to underſtand it uncapabl of Any.

THOGH I have already ſaid ſufficient to the *Candid*, yet fully to ſecure my ſelf even againſt the *malicios*, I think fit more formally to proteſt againſt encoraging Unworthineſs or Irreverence.

Should I ſay that it is a *greater crime* to *Murder*, than to *Maim* a man; this ſure would not bring me under any ſuſpicion of juſtifying that Great, (yet comparatively Leſs) injuſtice: Why then ſhould I be looked on as a *patron of Unworthineſs*, bicauſ I ſay it is Leſs criminal than *Diſobedience*: or of *Irreverence* toward the *Sacrament*; thogh I ſay, we ar no more to be frighted from It, than from any Other worſhip?

Thoſe who preſs Prayer as an indiſpenſibl Duty, to be performed more than once every day, ar ſecure enogh from any ſuch charge: and whence comes it, that there ſhould be greater Antipathy toward reverence, in the One than in the Other? Or why muſt This be more *unable to overcom*, and more *obliged to yield* to, the corruptions of the votary, than That?

If we have ſuch veneration to the *Sacrament* for its *Own ſake*; let us conſider *what ſhall it profit, if it gain all poſſibl Reverence, and loſe its own Being*?

If for our *Lords ſake*; let us remember, that if we Forbear it, upon a *Reaſon* which He thoght not Sufficient to hinder him from *Commanding* it; we honor his *Repreſentative* above his *Perſon*, even by *Neglecting it*; and exalt our ſelfs at once againſt his *Authority*, by limiting his *Law*; and *Wiſdom*, by pretending we know, better than Himſelf, what is fit to be do'n for his ſervice.

But

But here again we will continue our wonted Prodigality. And ſuppoſing that the *Being* of the Sacrament is ſecured: will further conſider that its Power is weakened, (and conſequently its Honor) in promoting all the good ends it is fit and deſigned to ſerv: which for brevity I ſhall reduce to three.

1. The converſion of Sinners.
2. The Comfort of the Godly.
3. The Edification of the Church in Love.

CHAP.

CHAP. VI.

The Sacrament made uſeleſs toward Converſion.

I. *That it is made unſerviceabl toward converſion of a ſinner. Three propoſitions.* 1. *To deny it a converting vertu is diſhonorable to the Sacrament, and more ſo to our Lord.* II. *No danger to the Worthy, but the whole queſtion is about the Unworthy: and concerning them there is more hope than fear: five reaſons why the hope ſhould be embraced.* III. 2. *The Sacrament hath a converting vertu, Proved* 1. *by the joint authority of the Apoſtls, and by conſideration of this Apoſtl's argument. St.* Auguſtin *uſed the ſame argument with the ſame unhappineſs.* IV. *No fear that ſuch ſtating the Argument, ſhould drive men as far from the Church as the Altar.* V. 2. *By Reaſon.* 1. *The Death of Chriſt ſerviceabl to convert. That he ſuffered more for This end than any other, proved by Scripture and Reaſon.* VI. 2. *This Sacrament ſetteth forth Chriſt's death more powerfully than Preaching. We may not imagin that he will deny it his bleſſing.* VII. 3. *The converting power promoted by frequent repetitions. A ſuppoſition that One ſolemn addreſs may be worth Twenty, examined. An hypotypoſis of ſuch a performance.* 1. *Frequent offers hit one time or other.* 2. *Repetition addeth new force to the former decaying act.* 3. *Teacheth to act better. So it will help, not prejudice the performance in reſpect of the manner.*

FIRST it is plainly made *Uſeleſs toward the Converſion of unconverted ſinners*, bicauſ All Such ar Forbidden the uſe of it.

Yea, Not only thoſe who have no good Inclinations, but thoſe who have good Beginnings, yea thoſe who have made

made good Progreſs; if yet they com ſhort of Any qualification neceſſary to *Complete ſaving repentance*; ar therefore excluded from *all Benefit*, bicauſ they ar ſo, from *all Uſe* of it, by this ſentence, *Bicauſ whatever diſpoſitions or alterations he may begin to have in order to pardon and holineſs, he as yet hath neither: but is Gods enemy and therefor cannot receve his holy ſon.*

To Such therefor, the Sacrament can have No other power, but to *Fright them away*: or at beſt, if it offer any *Invitation*, it is ſuch as Nurſes uſe to Fallen Children; *Com to me and I will help thee up.*

This is not to Help, but to Mock; and muſt ſuppoſe thoſe to be very *children* indeed, that can be incoraged by Such Exhortations, to Endeavor to raiſe themſelvs, or Thank their exhorter.

For if Repentance muſt precede the Sacrament, then may it be the Cauſ but not the Effect; and may Diſpute againſt it, *Thou beareſt not the Root, but the Root Thee.*

Other *good fruits* it may produce, Many and Great; but not This of converſion; which it muſt not influence as a *Root*, but attend as a *Fruit*.

How injurios this is, I ſhall indevor to ſhew by three Poſitions.

1. It is diſhonorabl to the Sacrament to deny it a converting vertu, and more ſo to our Lord, to deny the exerciſe of ſuch a vertu if it have it.

2. It hath a converting vertu.

3. That vertu is better exerciſed by Frequent than Rare exerciſe.

FIRST, That *it is diſhonorabl to the Sacrament to deny it a Converting vertu*, I might think the plaineſt propoſition in the world; ſince it is thereby robbed of the better half of it's power (for to have both a Converting and Confirming power, is more than dubl to the Later, without the Former, which is farr *more Gracios.*) But This is yet plainer, that

that it is farr leſs Sacrilegios *to Rob the Sacrament* of ſuch vertu; than to *Blaſpheme our Lord*, with an imagination that he ſhould deny Them, the benefit of the *Repreſentative*, for Whom he ſhed his *Blood it ſelf*; when by This the Salvation may be Promoted, which he purchaſed by That.

What a wretched Baffle wer this to the *Apoſtls argument*, whereby he pleadeth *He that denied us not his only Son, how ſhall he not with Him freely giv us all things?* How doth it repreſent the infinite *lover of mankind*, as an *envios malicios enemy*, both to Them, and his own Blood; by taking from Them the benefit, and from This the vertu, which was to Them moſt Neceſſary, and to This moſt Honorable?

This way of *Honoring* our Lord is but the reverſ of That, whereby his enemies Reproched him. They blamed Him *for Eating and Drinking with ſinners*; and This doctrine forbids *ſinners to Eat and Drink* with Him. And Both ar fitted with his Own beſt anſwer, *The whole need not the Phyſician, but the ſick.*

It is the Honor, bicauſ the Profeſſion of a Phyſician, to giv his company, Not to thoſe *who moſt Deſerv*, but to thoſe who *moſt Need* it.

Thoſe who ar already in the ſtate of Salvation, need not his *Abilities* as a *Phyſician*, to ſave their lives; thogh they do his Bounty, as a Feſter, to cheriſh and glad their hearts: The Godly injoy Many and Great, but Other benefits; ſuch as rather conduce to the advancement of their Happineſs, than their Safety, which is above ſuch need: They ar the Sick, they ar ſuch as ly in a ſtate of Miſery and Danger, who's need cry loudeſt for his *Saving power*: And to help ſuch he Came into the world, traveled about it, *went* out of it, and *left* this monument to continu *in it, till he com again.*

II. AND concerning Such, is our whole queſtion. For that from the Godly there is no danger to

the Sacrament, and conſequently that in Them, Frequecy is commendable, is not doubted: The only queſtion is concerning the Unworthy; but we oght alſo to conſider, that concerning Them is a counterqueſtion no leſs important.

For when we inquire on One ſide, Whether there be Danger, that the Sacrament may *ſuffer diſhonor* by ſuch mens *Unworthineſs?* it is worth inquiring, whether there be not SOM *hope*, that it may Gain Honor by their *Salvation?*

I ſay [SOME] hope: For if there be Any *ſuch Hope*, however Short of *ſuch Fear*, in point of Probability; it will ſo exceed it in point of Valu, as abundantly to outweigh it's defect in Bulk. For

1. The loſs of *Many Sacraments* will be abundantly recompenced by the gain of *One Soul*: Be the odds ſo great as in a Lottery; yet ſince One happy draught, will more than anſwer a Multitude of Blanks; eſpecially when there is nothing to be Loſt, but the labor of Drawing; it muſt needs more conduce to the honor of the Sacrament and its Author, to adventure upon the *Smalleſt Hope* That way; than to forbear upon the *Greateſt Fear* the Other way.

2. The *Salvation of One* impenitent ſinner is more valuabl than the *cheriſhing of Many* already converted. The good ſhepherd will leav *ninety and nine* to ſeek paſture, rather then ſuffer *one ſtrayer* to periſh in the wilderneſs.

3. The odds in point of number lieth the other way: it wer a happier world than ever we ar like to ſee, if there wer but *ninety and nine ſinners* for *one juſt perſon, that needs no repentance.* Their very numbers wroght in our Lord compaſſion to the Multitude, and it wer ſtrange if he ſhould intend to let the greater part of mankind periſh for want of This food.

4. Here

4. Here is no need to leav the Flock, for Salvation of the *Strayer*. Wer there not ſufficient for Both, we might perhaps plead it *unfit to take the childrens bread and caſt it to Dogs*: but the Lords tabl is as capabl to receve All comers, as was the wilderneſs to afford room for never ſo many thouſands; and the Bread is not like thoſe two *courſ loaves*, but like *That which came from heaven*, and covered the whole face of the earth: it hath both *plenty and vertu* ſufficient to anſwer All Palates, and All Needs, however different; no leſs Salutiferos to the *Sick*, then delicios to *Healthy*: and where there is enogh and to ſpare, it wer ſtrange our Lord ſhould intend any one ſhould periſh for hunger.

5. Here is no adventure, but of the troubl to *Take and eat*. *The ſhepherd* needs not toyl himſelf with Wandering queſt of the *Loſt ſheep*, nor with *ſhouldering* home the *Found*.

Our Lord is not in danger to loſe any more Bloud; the greateſt loſs that can com, muſt fall upon That already ſpilt; which at worſt, takes no Life from our *Lord*, thogh it bring None to the *Recever*.

No wounds or ſtripes can reach his Body, The greateſt danger is, leſt *the ſhadow of his body paſſing by*, ſhould (now as in his life-time) fall upon ſom Lepers and *cleanſe* them; without Hinderance to his Progreſs, or Prejudice to his Better diſciples.

So that if there be any *healing*, *ſaving* vertu, in This other ſhadow of his body and bloud; to ſay he forbids Any to com within its reach, for *This very reaſon* bicauſ they Need it; is ſo farr from honoring him as a *good Phyſician*, that it repreſents him worſ than his very Accuſers, of whom he asked *which of You* (of *You* my envios backbiters) *Which of You having one ſheep*, &c.

If therefor our *Bleſſed Redeemer* have any right to what *David* ſaid of the Father, *His honor is great in Our ſalva-*

tion; his Diſhonor muſt be proportionably great, if he deny ſo cheap a means of it, as ſhall not coſt him the troubl of a Journy to ſeek, but only the Mercy to Admit ſuch as need it.

III. 2. SECONDLY, *This Sacrament hath a converting vertu.*

This, 'thogh it need no other proof, but only the application of That general rule, that *In Religion That is always Trueſt which is Beſt*; yet bicauſ ſuch a work cannot be overdo'n, I ſhall further prove it, 1. *By the Authority of the Apoſtls*: and 2. *By Reaſon, ſhewing that Morally it muſt needs be ſo.*

1. If we conſider what the APOSTLS thoght of This Sacrament, we ſhall find, they look't upon it as a Spiritual *Panacea* for All diſtempers of Chriſt's myſtical body: a rich Treaſure for All Arguments and All Characters.

When St. *Jude* would Character the worſt men, he borroweth his black from This Sacrament, if not from This Diſcourſ: *Theſe* (ſaith he) *ar ſpots in your Feſts of Charity while they feſt with you feeding themſelvs without fear.* When the Epiſtler to the *Hebrews* would ſet forth the gilt of *Apoſtacy* moſt graphically, he doth it *by treading under foot the Son of God*, and That, by *counting this blood of the Covenant wherewith they were ſanctified an unholy thing.*

In This Epiſtl St. *Paul* ſeemeth to affect this Topik upon all occaſions: When he would admoniſh them to *put from among them* the Scandalos perſon, *Let us* (ſaith he) *keep the feſt without leaven bicauſ Chriſt the Paſſover is ſacrificed for us.*

When he would dehort them from fellowſhip with Idols, he argueth from the inconſiſtency of *the Lords table and the table of devils*: When he would exhort them to provide for the poor, he appointeth the firſt day for the Offertory,

Offertory, bicauſe conſecrated to the breaking of bread: and Here, when he would reprove them for their debaucheries in Gods houſ; to ſet forth the hainoſneſs of the crime, he proveth that thereby they becom *gilty of the Body and Blond of Chriſt.*

I ſay, *when he would reprove them for their debaucheries in Gods houſ*: for I muſt now add to what I have already ſaid, that as thoſe Debaucheries were the true Occaſion of the whole diſcourſ, ſo was the Lord's Supper employed as the beſt Argument, whereby to convince them of the hainoſneſs of That crime; that whatever thoghts they might otherwiſe have had, concerning ſuch Profaneneſs in Gods Houſ, they might by This new Argument underſtand it greater than they wer aware of.

And what better argument could he have urged in ſuch a caſe? Should he have empleaded them at the Moral bar? He knew them proof againſt ſuch lectures of their own Philoſophers, ſtrenuoſly, but unproſperoſly declaming againſt them. Should he have pleaded Natural Religion? He knew that They and their Fathers had, time beyond memory, do'n the ſame in their Templs. Should he then urge the great difference in purity between the true God and Divels? This were proper, but remote; the impreſſion might be ſufficient Plain, but not ſufficiently Deep: it might convince their Reaſon, but not ſo powerfully move their Affections.

But This intereſt of *the body and blond of Chriſt*, as it was new and properly Evangelical, ſo was it utterly unanſwerabl upon any account, either of reaſon or cuſtom.

And that it was upon This Occaſian and to This End urged, ſeemeth moſt plain from the very Text: For their *Coming together* is twice complained of, before the *Lord's Supper* is mentioned; and in the third place, This is imployed only as an Evidence of the Other: Whereas by the Laws of Reaſon and Cuſtom, if This had had the chief place in the Apoſtls intention, it muſt have had the

ſame in his Diſcurſ; and not be'n put to wait behind, to com forth only as a valet to perform ſervice to it's principal.

This is worthy more obſervation than the world is aware of: For as the thing it ſelf is to a conſidering perſon very plain, ſo ar the conſequences very great; and That upon an account already caſt up.

For if the Apoſtl make uſe of the *Lord's Supper*, as an aggravation of profaneneſs in *Gods houſ*, and That for This reaſon, bicauſ all the unworthineſs which we bring thither, is imputed to us as broght to his table; then muſt it be the moſt potent argument that poſſibly can be draw'n, ether from Religion or Reaſon, to make us careful of our behavior in Gods houſ, and conſequently every where els; *In Gods houſ*, upon the Apoſtl's reaſon, bicauſ of the intereſt of our Lords table, which poſſeſſeth the chiefeſt place there; and conſequently *Every where els*, bicauſ of the preparations which we muſt cary thither, and the good impreſſions which we muſt receve there, ſo much the deeper, by how much better our ſelf-examination hath prepared us.

AND This very argument do we find uſed by St. *Auguſtin* to the ſame Purpoſe, and with the ſame Unhappineſs in his 252 Sermon *de tempore*, upon the Anniverſary of the Dedication of the Church or Altar. Beginning with the words of the Apoſtl, *The templ of God is holy, which templ ye ar*; for a proof how neceſſary it is, that we *keep this Templ ſhut to the Devil, and open to Chriſt*; he perſuadeth every one to examin his conſcience; and layeth do'n This for an undoubted truth, *Qui enim agnoſcens reatum ſuum, ipſe ſe humiliter ab Eccleſiæ altari pro emendatione vitæ removere voluerit, ab æterno illo & cœleſti convivio excommunicari penitus non timebit. Rogo vos fratres diligenter attendite, ſi ad menſam cujuſcunq; potentis hominis nemo præſumit cum veſtibus conſciſſis*, &c. and ſo goeth on throghout the whole Sermon, arguing againſt unworthy coming

to

to the Lords Supper in ſuch a ſtile, that I verily believ our divines take thence their confidence to write as they have do'n.

I anſwer not for his *Doctrine*, but I do for his *Argument*, as being the ſame with the Apoſtl's, as above urged. Nor could he have argued better for care of coming worthily to God's Houſ, than by urging the hainoſneſs of coming unworthily to his Table; ſeeing it was as true in His time, as in the Apoſtl's, that whoever came to the One, came alſo to the Other.

But if we meſur his Argument by our own Cuſtoms, then will it be as weak, as the Suppoſition will be fals: For the Concluſion will exceed the Premiſes, and fall ſhort of the Fathers Deſign; ſince it will not fright any from unworthineſs in the Templ, but ſuch as intend to com alſo to the Altar, *i. e.* few or none.

Yet will not this Inſufficiency be the worſt of its falts; it will be ſo far from prevailing with a profane man to quit his luſts, that it tends to harden him in them. For when ſuch a man ſhall hear ſo much ſpoken againſt *unworthy Communicating*, and ſo littl, or nothing againſt *unworthy Praying*; how plauſibly may his willing mind infer, that there is as littl need for Him to fear the later, as for his teacher to warn him from it.

I therefor offer it to moſt ſerios conſideration, whether the almoſt general looſneſs of this age, be not much incoraged, by the agreement tripartite which we ſeem implicitely to have made, between *Prayer*, *This Sacrament*, *and the World*; whereby it is agreed, that *Prayer ſhall enjoy Frequency without Reverence*; *This Sacrament*, *Reverence* without Performance; *The World*, *it's Luſts without Diſturbance from either of them.*

Whereas were Worthineſs preſſed in the now mentioned figure, with half the vigor that it is in the Vulgar; Were half of that which our Divines ſpeak, of preparation for the Sacrament in the abſtract, applied to it in con-

Junction with Common-Prayer: Did we believ our selvs to ly under the same Necessity and Conditions of worthiness for Gods hous, as we do for his Supper; then can we not doubt it necessary so to live, that we may be capabl to com worthily to *Common-Prayer*, even for it's companion's sake.

IV. NOR is there any reasonable fear, lest this should have the same malignant aspect upon the Whole, as we complain of in behalf of the Common-service; lest instead of bringing men to the Church with greater reverence, it should drive them quite away from it. This danger is sufficiently prevented by the Apostl's Indicative way of arguing, which telleth us that Christ imputeth guilt to us, not according to Our Performance, but his Own Institution: and This imputation will reach us at Any distance, not only from his Table, but his Hous too.

For if it be no less our duty to com to God's hous as often as the congregation is held There; than it is to com to his Table as often as we com to his Hous; and if God by his *scientia media* seeth and punisheth the unworthiness which we would have broght to his Table if we had com'n to it; Then to what distance soever we cary it, we ar by God reputed to have broght it both to his Hous and his Table, as often as his Church meeteth at the One, and ought to do at the Other, bicaus we ought to have met it at Both.

What the Apostl saith in another case of himself, we may apply to our selvs in This, *I verily as absent in the body but present in the spirit, have already judged as present:* and again, *When you ar gathered together and My spirit.* If the Acts of the Church might be authorised by the reputed suffrage of the Absent Apostl, then may the *Lords Supper* be profaned by the reputed communication of the Unworthy Absent; since every member no less concurreth with the Church in Worship, than the Apostl did in Discipline.

And

And this is plainly enogh implyed in that practice of the then Church, which we heard testified by *Justin Martyr*, For sending to the Absent their parts of Communicated bread and wine, they thereby owned them to have the same interest, as if they had be'n present.

This rock therefor followeth us as it did the *Israelites* in the Wilderness, to what distance soever we eloin our selvs: He followeth us with imputation of Receving even when we Refuse him, to condemn us if we receve him with unwashed hands; and to condemn us dubl, if we therefor refuse him, bicaus we will not be at the troubl to wash them.

The Necessity of the H. C. thus stated; Let the condicions of worthiness, be multiplied and enforced with what rigor you please. Let them be more intolerabl, than plucking out Both eyes, and cutting off Both hands, so they be indispensibl: No reasonabl man will be thereby frighted from the Lords table, but every one will be so from his sins, since he every where carieth about him the same guilt and danger, thogh he com not.

Nor will the Scrupulos be at all distracted with doubts whether it be best to com or forbear, since this will be no other than to question, whether it be best to be Singly or Dubly gilty. Singly, if he com with unworthiness; or Dubly, if he dishonor the Lords table, both by Forsakeing and Profaning it; the one in Reality, the other by Imputation.

And this must needs be the opinion of the good Almsgiver above-praised, who would not suffer the peopl to go away without the Communion, but broght them back when they were already go'n out of the Church: an importunity, which he would never have used, had he not believed it more sinful to Omit the duty, than to perform it, unprepared as they wer; whereof no better account can be given than this; that our obligation *besets us behind and before, and layeth such hand upon us, that we cannot fly from*

from it's preſence; but muſt neceſſarily fly from our ſins, becauſe this is the only way left us, to eſcape the judgments threatened to unworthy Communicants: and whether ſuch an ordinance be a converting one or no, I ſhall no further diſpute from Scripture: but proceed to conſider Reaſon.

V. REASON will perſuade that the Sacrament muſt be a converting Ordinance.

He that will deny this, muſt impute the Defect, either to the Unfitneſs of our *Lords Death*, toward ſuch an effect, or 2. To the Inſufficiency of the Sacrament, to ſet it forth, or 3. To our *Lords denial* of his ordinary Bleſſing. In *One*, or *All* of Theſe, muſt the Defect needs ly; for if they *All* concurr, Nothing is wanting to a ſaving efficacy.

1. The defect cannot ly in the *Death of Chriſt*, which the Apoſtl ſo often tells us, he ſuffered to *This* very Purpoſe.

The Scripture ſpeaketh, I ſay not more *Clearly*, but (ſure) more *Frequently*, of his dying for our *Sanctification*, than for our *Juſtification*; to redeem us from the *Works*, than from the *Wages of Sin*.

If it ſound ambiguoſly when the Apoſtl ſaith he died to *redeem us from all iniquity*, he cleareth it by an immediat explication, *to purchaſe to himſelf a peculiar peopl zelos of good works*. What can be ſpoken plainer than this, *That he died to redeem us from our vain converſation*; that he *carried our ſins in his own body on the tree, that we being dead to ſin might live to righteouſneſs*; *to leave us an exampl that we ſhould follow his ſteps &c.*

And had the Apoſtls be'n ſilent, plain Reaſon would have taught it us, For as in Law, *without ſhedding of bloud there was no remiſſion*; ſo was there no need of more, than the *mere death* of the *Sacrifice*; ſo much the *fitter* for That ſervice, by how much more *Pampered*.

Why then muſt our Lord be ſo unhappily unlike his typical Oxen? why might he not have be'n ſacrificed like Them: by

by *One blow* and *No pain*; closing a Full and Easie Life, with a Death as Easie?

What could the Law have expected from Him, beyond what the *Jews* expect in their *Messiah the Son of David*; a *Life Victorios* and *glorios*, closed with a *Death suitably glorios* in the *Bed of honor*? *One Drop of bloud* (perhaps) certainly the *singl Death*, however *Easie* or *Honorabl*, of a Person of *infinit valu*; must in *justice* be sufficient to *satisfie* a *Father* so *Willing* to receve *satisfaction*.

To what purpose then All the (*this way*) Needless, and *to him* incomparably more Grievos, *Other Sufferings*? Why a *Life so Poor, so Despised, so Hated, so Laborios*? Why a *Death so Painful, so Shameful, so Intolerabl*? Why? but for the Apostl's reason; *To leave us an exampl that we should follow his steps*? which as they shewed us the way, so did they smooth it for us; that no man might think much to *take up his Cross, and follow* such a Leader.

SUCH a leader as *Cæsar*, who did not say to his Soldiers, Go, but Com; make, them follow him, if not for Valor, yet for Shame: *It became him who was to bring many Sons to Glory, to make the Captain of our Salvation perfect by sufferings*; and such sufferings too, that none of his followers shall ever be able to upbraid him, as requiring More.

To deny therefor that such a Death is fit to Redeem us, both from the *Service of sin*, and *Fear of suffering*; is to *giv* the Scripture the *Ly*, and to *take* from our Lords death it's *Vertu*.

VI. 2. AND Secundly to Deny this Sacraments sufficiency to *set forth* our Lords death; is yet (if possibl) a greater affront, both to our Lord and his Apostl; Both of them expresly declare This for it's *Adaquate designe*. *As often as ye eat this bread and drink this cup ye shew forth the Lords death till he com*. What the Apostl said to the *Galatians*, that *Christ was evidently set forth crucified among*

morg them; was not ſo much aſcribed to Preaching, as to This *Sacrament*; which ſo evidently ſets it forth to All ſenſes; that whoever conſideringly receveth it, may ſay, not only *we have heard with our ears*, but we have *ſeen with our Eyes*, we have *looked upon*, our *hands have handled*, our *mouths have taſted*, and our *bowels have be'n ſtrengthened* with the bread of Life.

What *Orator* can com neer an ordinary Painter in ſetting forth a mans countenance? By how much the Ey is tenderer than the Ear, by ſo much is the Mind more affected by it: Now This Sacrament ſetteth forth the Death of our Lord, not to the Ear as Preaching doth, but to the very Ey; and that not as a Picture but as a *Drama*: it ſo Commemorates, as to Act the Tragedy; ſo Deſcribes, as to Exhibite it's Benefits.

How much more potent ſuch *viſibl Rhetorik* is than the moſt powerful Preaching, *Antony* made a memorabl experiment: He imployed all his Eloquence to ſtir up the peopl of *Rome*, to revenge the death of *Cæſar*: He magnified his Wiſdom, his Induſtry, and his Valor: he recounted his Victories, celebrated his Vertues, lamented the cruelty of his Death; Then he recited his Teſtament, and from the Legacies therein bequeathed, proved the greatneſs of his Love to them; in his life their Champion, after death their Benefactor. All this the peopl heard, thogh with Grief, yet with Patience: But when he produced his Robe, when he ſhewed the Holes and the Bloud, wherewith the murdering Poniards had Pierced and Stained it; then did thoſe viſibl Orators, not only Move them to Anger, but Tranſport them to Rage; they ſnatched up Weapons and Firebrands; and miſſing the Perſons, deſtroyed the Dwellings of the Conſpirators.

Such is the *Deſigne*, ſuch the *Rhetorik* of This *Sacrament*. When the Word hath prepared the *Heart* by the *Ear*; when the *Underſtanding* is *Informed*, and the *Affections* ſomewhat *Moved*, with the recital of *What our Lord ſuffered*. And

Why?

Why? Then doth the Sacrament complete the ſervice, by ſhewing to our very *Eyes*, the *Wounds*, not of his *Garments* but his *Fleſh*; and Thoſe, not as long ſince *made*, but as now in *making*, Repreſents his Sacred bloud, not as *dried up* by time, but as Now, even Now, ſtreaming from his *Heart*. It ſo *Commemorates* his paſſion, as to Repete it: and in the moſt *inflaming* manner preſents to our Souls, all thoſe incentives againſt ſin, which our *Lords death*, our *Lords Preſent death*, can furniſh.

He that conſiders, how the little ſens of Religion yet left in the world, is derived from the *Frequency* of *Preaching*; will find too great reaſon to bewail the invaluabl loſs it ſuffers, by want of ſo helpful an Attendant.

For if That (maimed as it is) do in Som (however Littl) meſure, prevail by it's Singl and Deſerted ſtrength; how much more might we hope from their *united Forces*, if *Jonathan* ſecunded his *Armor bearer*!

To ſay that we might Then ſing of them, as the daghters of *Iſrael* did of their victorios Princes, Preaching hath ſaved it's *Thouſvnds*, and the Sacrament it's *Ten thouſands*, would be but a cold Eulogy: We have no reaſon to doubt, that as there is more than *Ten* to *One*, difference in their *Powers*, ſo would there be in their *Succeſſes*: Unleſs we will needs doubt of our *Lords ordinary bleſſing* upon his ſo beloved ordinance; which we have far more reaſon to believe, he would aſſiſt with the Spirit, not only of a *David* but a *Samſon*; as being a *Nazarite*, appropriat to himſelf. Therfor

THIRDLY, I ſhall ſay but this litle to ſuch a ſcruple: That as it would look almoſt like a *Miracle*, if an *Honeſt Conſtant Communicant* ſhould miſs a *bleſſing*; ſo we may be ſure, that if there needed a Miraculos Power to bleſs *ſuch an one*, it would not be *wanting*.

For it is incredibl, that he who promiſed, that *when ever two or three ar gathered together in his name, there he will be in the mids of them*, ſhould not be moſt *Eſpecially*, and moſt

Graciosly

Gracioſly preſent with thoſe, who meet, not in his Name only, but at his Table, upon his Own kind invitation, to feſt, not With him only, but Upon him.

Of this I ſay no more, bicauſ Thoſe whom I diſpute with, ar ſo far from denying our *Lords eſpecial Preſence*; that they make it the Reaſon for Their Abſence, who moſt need it, but how much they *thereby honor our Lord* and his *Supper*, let what I have above ſaid declare: for I haſten to my third poſition.

VII. 3. MY THIRD Poſition is, that the *Converting Power* of the Sacrament is better Exerciſed, and it's Honor more Advanced, by Frequent, than by Seldom Celebrations.

The queſtion is concerning the Greater or Leſs probability of the Converſion of a Sinner: whom we muſt ſuppoſe arrived to neither of the Oppoſit perfections; neither Worthy on the One ſide, nor Atheiſtical on the Other; but in a *Midl ſtate*; ſenſibl of his duty, both to our Lord and his Ghurch; Willing (or rather Submitting) to do, what he ſhall be convinced to be required of him; but Wavering between his Obedience to our Lords Command, which ſeemeth to require Frequency at leaſt; and the *Apoſtls indulgence*, backed with appearance of Reaſon, which recommendeth *Aw* and *Diſtance*, as neceſſary to preſerv that Reverence, which it is ſuppoſed will beſt advance both the Honor of the Sacrament, and Benefit of the Recever.

For ſuch an one may plead, that if I ow any perſon *Twenty ſhillings*, and pay him *One Guinny*, I do better, than if I paid him *Twenty ſilver ſhillings*: So if *One Solen Addreſs*, be more worth then *Twenty* of the *Conſtant*; it will be better to com One time for Twenty, With ſuch *Solemnity*, then Twenty times for One Without it: And conſequently, our Lord will accept of That, as more perfect obedience than This.

At preſent we diſpute not, that in *This Inſtitution*, the *Number*

Number of pieces is the very *Eſſence* of the Obligation; but admit the ſuppoſed liberty of paying *One Golden* performance, in lieu of *Many Leſs valuabl*; and upon This Suppoſition, require that the Pretence may be made good: *viz.* That the One for Twenty may be Such, as ſhall recompence by the greater *Valu*, the defect in *Number*.

This *One Solen* addreſs muſt have not only a *plainer Stamp* (as every new Coin may have) but *purer Metal*; not only more *Outward Solennity*, but more *Inward Devotion*.

For if a man *bow the knee* never ſo Solenly, and give the title of King never ſo Formally; yet if in So doing, he put no better then a *Dry*, *Hollow*, *Light*, *Reeden Scepter* into our Lords hand; he acteth more like a perſecuting *Jew*, than a Loyal *Diſciple*.

And in the preſent inquiry, Thoſe who ar to make the Addreſs ar ſuppoſed to ly in a ſtate of Enmity, and Need of Converſion, for concerning the Godly, there is no doubt, but the oftener the better.

What ever *Outward deference* ſuch enemies bring, if it have nothing of the *power of Godlineſs*; it doth not honor our Lord with his *Own Sceptre*; For *the Sceptre of his Kingdom is a right Sceptre, a love of Righteoſneſs, and hatred of iniquity*: What ever wanteth This, wanteth That *Divine life*, without which the moſt *Solen worſhip*, is no better than a *gay Pageant*; who's Forced motions paſs for Solen, merely becauſ *Unwieldy*; the *Abſence of inward life* giving the Ly to them all.

That we may the better Compare them, it will be requiſite we bring to vieu both the Rivals.

And firſt let us bring forth that Shew, wherewith our Lord is to be better Served and Pleaſed, than with literal Obedience,

WHEN the Unwelcom ſeaſon is now at hand, which Indiſpenſibly exacteth the painful task; the Unwilling votary (if he can deſerv That name) finding No way to eſcape it, forceth himſelf to look Sadly upon his ſtill Beloved

ſins,

ſins, Confineth himſelf for ſom tedios days, to the Lothed converſation of that Troublſom ſtranger, his Conſcience; wherewith he Communeth in ſuch Awkward manner, as plainly betrayeth his Unacquaintedneſs with it's language, not to be ſupplied by the vainly courted aſſiſtance of thoſe good Books, which at ſuch times only, he taketh the Penance to read; and after the appointed days, languiſhed away in this heartleſs Exerciſe, which he calleth Preparation; he receveth (I ſay not the *Lords Supper*, but) the *holy Symbols*; with great Solennity (we grant) but with as little *Beneſit* or *Reliſh*, as *Appetite*; and goeth home with This only comfort, that the Tedios work is do'n; and the *Stately*, *Lifeleſs machin* may be laid aſide, till the *Revolution* of another Solennity, call it forth to ſtalk abroad again, with the ſame Troubl, to the ſame *Little purpoſe*.

Let our adverſaries now deal freely; can they ſuppoſe ſuch Pageantry acceptabl to God? can ſuch Counters as have ſomthing of the due Image and Superſcription, but nothing of the due Metal; not only paſs for Current in the *Kingdom of God*; but bear a greater Valu, than ſuch pieces, as com out of his own Royal Mint? can God be pleaſed with ſuch performances as pleaſe not the *Votary himſelf*? can he be ſo much Better pleaſed with them, that One of them ſhall be reputed payment for Multiplied omiſſions of Duty?

Or (which is more pertinent to our preſent enquiry) can ſuch an exerciſe deſtroy the kingdom of the Devil in the unwilling Soul? &c.

I grant, Somthing hath be'n do'n toward it, The man hath be'n put in mind of his need of *Chriſts bloud*, and the Love that firſt Spilt it, and now Offered it; and This hath ſomwhat awakened the ſenſ of the Obligation he hath, to Lov and Serv him; which cannot but make *ſom impreſſion* upon his mind, which for *ſom time*, and in *ſom meſure*, may *check* his luſts, and *quicken* his care.

All this I hope, and for *This very reaſon* complain, that the

the *good ſparks* ſhould dy away; which by Repetition of the ſame exerciſe, might be *blowen up* to ſuch a vigorous Flame, as might wholly *Deſtroy* thoſe luſts, which ar now a litl *Diſordered*, but not *Subdued*: For the Litl that this hath do'n, is a ſufficient evidence how much *More* might be do'n; if ſo *hopeful* an exerciſe were duly *Proſecuted* with ſuch *Conſtancy*, as we have found *required* by *our Lord*; and comes now to be conſidered by *Reaſon*, in counterballance to its rival *Solennity*, and this we do by ſteps.

1. *Multiplied repetitions* one time or other will probably hit the mark. He who is miſſed by Many a Sermon, and Many a Communion, may happily be *ſtruck* to the heart by the Next.

There was a time, when *One Sermon* converted *Thouſands*, but miracles ar ceaſed; and now *Many*, perhaps *Thouſands*, of *Sermons*, ar neceſſary to convert *One*: Yet can we not charge *God*, as wanting to Neceſſary means, ſince the *Miraculos efficacy* is ſupplied by the *Moral power* of *multiplied Repetition*.

Too many of thoſe who Separate Theſe ordinances in their *Practice*, do them the right to Join them in their *Diſcourſes*; pleading the ſame color of reaſon againſt frequency in *Preachings* and *Communions*; and thoſe who do Not, but will have Theſe rare for *reverence* ſake, and Thoſe frequent for their *effects* ſake; need no other evidence of the Weakneſs of their Objection againſt Frequence in the Communion, than its too *great Strength*; whereby it will caſt down what they would keep up; ſo that they ar reduced to This choice, either that *Preaching* muſt be Leſs *frequent*, for fear of the *Objection*; or the *Objection* renegued, leſt *Preaching* ſhould be rob'd of *Frequency*, for preſervation of *Reverence*.

And as the *Objection* is equally Deficient, ſo is *Frequency* equally Uſeful to Both. Who knoweth but That *Sermon*, or That *Communion* which he is forſaking, may be

the critical One, which is to convert him?

When an *Affliction* hath *bruiſed*, or a *Bleſſing melted* the heart; When the man hath *Loſt a friend*, or *Eſcaped a danger*, when *a Neighbors* unexpected *death* hath warned him of his *Own frailty*, or a *good Angel* hath unaccountably ſtirred the pool, and he is by ſom ſecret diſpoſition τετυμμένος εἰς ζωὴν αἰώνιον ſet in due order, and *almoſt perſwaded to be a Chriſtian*; then the *Sermon* or *Communion*, coming upon him in his *ſoreneſs*, prevaileth by nicking the critical Opportunity.

We know not the ſecret walks of *Gods providence*, nor the advantages of *Som ſeaſons* above *Others*, by influences imperceptibl: that therefor we may not miſs the *Proper*, but *Unknowen* one, it will concern Every man, to ſay of Every one, *This is the day of the Lord*, This is That ſingular hour, wherein I am to receve That *fleſh and bloud of Chriſt* which muſt ſave me.

He that truly conſiders the *valu of Salvation*, and his own *need* of it; will not think much to ly *in the way that Jeſus of Nazareth Paſſeth by*; or rather, wherein he *Cometh* on purpoſe, to *heal* and *ſave*.

2. *Repetition* both Preſerveth the otherwiſe decaying Power of *former* acts, and addeth new of its own. The *ſturdieſt oak* is felled by Many of thoſe ſtroaks, whereof *every particular* one was inconſiderabl; but if they com at ſuch diſtance, that the *ſcratch* (rather than *wound*) which the *firſt* made, be healed up before it be *ſecunded*; the tree may be a litl *moved*, but not at all *weakened*.

If a man be but *Litl*, yet if he be *At all* affected; if he do but conſider, What he *Doth*, or *Ought* to do; if he think on the *Death of Chriſt*, and it's Reaſon; if he *indevor* to commemorate it in due manner, or but *conſider* that he ought ſo to do; Theſe Acts of Conſideration and Reflection, however weakly performed, contribute their *litl* proportion, toward the *great* work; as every *ſtroke* of the

the oar doth to a long *voyage*, but will soon be caried away by the contrary *stream*, if it be not quickly *renewed*.

For as in *Bodies*, so in *Souls*, there is continual *Deperdition*, and there needeth continual *Reparation*: The Symbols do as truly represent *Our Need*, as their *Principals Vertu*: This *Flesh is meat indeed, and This blood is drink indeed*, as in their Cherishing and Strengthening Vertu, so in the Constancy, wherewith they ar to be receved; and Those who ar so easily satisfied with *far Distant* Communions, seems to Betray the Weakness of their spiritual *Life*, by That of their *Appetite*.

3. *Repetition* will improve the power of *Every Singl Act*, by making the Agent more expert.

No *Tutor like Exercise*. It teaches us to do those things, both *Easily* and *Perfectly*; which to the inexpert, appear not only *Difficult* but *Impossibl*.

And upon This account, is *Frequency* so far from a *hinderance*; that it is of all *moral means*, most Proper to bring us to *Worthiness*.

That *Self-examination* which all Christians confess necessary before we com to the *Lords table*, is by the best Philosophers prescribed before we go to *sleep*: and *Seneca* incorageth his *Lucilius* to the practice upon This consideration; that Exercise will make it as *Easy*, yea, as *Pleasant*, as *Profitabl*.

For the *same reason* it is adviseable, that we stablish several *Periods*: the end of every Week for the past Week, of every Moneth for the past Moneth, of every Year for the past Year, and every eve of the Communion for the Interval from the Last: which *Intervals*, were they left to our discretion, we ought to shorten as much as possibl, even for This very Reason; that by *Frequence*, we may learn to *examin* our selvs still Better: so that if we have no other Obligation, nor no other Design, but to com as *Worthily*, we must com as Frequently as Possibl.

So in the Result, *Worthiness* must not be *Opposed* to Frequency as it's Rival; but *Proposed*, as it's Encouragement. For whether we ey the Honor of the *Sacrament* in the Abstract; or the Vertu of it, in Reference to the *Salvation* of mankind: They ar Both promoted more by the Constancy of our Approaches, than by the Awfulness of our Distance.

CHAP.

CHAP. VII.

Worſ than Uſeleſs toward comforting the Godly.

I. *The ſecond end, Comfort of the Godly. This Sacrament founded upon Feſting, the teſſera of Love.* II. *The conſcientious griped between a fear of Unworthineſs on the one ſide, and of Diſobedience on the other.* III. *Hopes mingled with Fears, a ſnare to the Godly, which the Ungodly eſcape.* IV. *The Lords table more diſhonored by ſuch preparation, than by None.*

THE Secund great and good End to which the Holy Sacrament is to be ſerviceabl, is the Joy and *Comfort of the Godly*: and to This, the modern way of honoring, hath made it not only *Uſeleſs* but *Pernicios.*

That we may have the fuller vieu of the *Former member* of this poſition, it may be fit to look a litl upon the Almoſt forgotten *Significancy of Feſting*, wherein this Sacrament is founded.

COMMUNION at Table hath ever be'n lookt upon, as an *Obligation* of mutual kindneſs (among the whole company, but more eſpecially) between *Hoſt* and *Gueſt*; Such an *Obligation* as created a right, Equal, and ſomtimes Superior, to that of *Bloud* it ſelf.

Nether *Conſanguinity* nor *Affinity* wer ſufficient to Hinder or Heal a breach between *Laban* and *Jacob*, thogh Unkle and Nephew by Bloud, Father and Son by Mariage: But when That Quarel ended in a *Covenant* of kindneſs; a *Feſt* ſealed it, as more obliging than Both Thoſe Relations.

Yea even *Paternal affection*, when it would exalt it ſelf to the Higheſt poſſibl rapture, caled in the aſſiſtance of This endearment. *Take me ſom veniſon* (ſaid *Iſaac* to his Firſtborn) *and make me ſavory meat, ſuch I love, that I may eat* [*that my ſoul may bleſs thee.*]

The veniſon was not only to ſtrengthen his body, but heigthen his mind; the Feſt made a new relation, Hoſt and Gueſt, ſignified ſomthing of addition to Father and Son, and improved his title to Bleſſing. From this *Jus Hoſpitii* was derived the *Rite of Sacrifice*.

When God *accepted* the *Sacrifice*, he ſignified his *Love* to the *Votary*, firſt by ſom Other tokens, (as appears by the ſtory of *Cain* and *Abel*) and then by Entertening him at his Table.

For God was the *Houſ-keeper*; the *Altar*, his *Table*; the *Sacrifice*, his *Meat*; and the *Votary*, his *Gueſt*: Feſted with *That Fleſh*, whoſe propriety he had now Transferred to his God; and again Receved from him, in token of Communion.

Nothing can be plainer than this from 1 *Cor.* 10. *The ſame Perſons*, by the *Same Ceremonies*, in the 20 *verſ. Offer Sacrifice to Devils*; and in 21. *drink the cup of Devils, ar partakers of the table of Devils, and have fellowſhip with Devils*; and all this, as their Gueſts, treated by their Gods, with the Sacrifices, themſelvs had offered to them.

Upon This account have we found *Plutarch*, in the beſt of his treatiſes, prove the mirth of the Religios, tranſcend that of the *Epicurean*; and St. *John* preferr that of a *Chriſtian*, above that of a *Heathen*:

What behavior becoms a *Gueſt* at This table of the Lord, if we underſtand not by what we have already ſaid; let us learn by exampl. The *Apoſtls and their fellow-commoners eat it with chearfulneſs*: the next and all ſucceeding ages, ſtile it the *Euchariſt*: Our Own Church ſaith it was *ordained for a thankful remembrance of the death of Chriſt, and of the benefits which we receve thereby.*

How

How joyful an exerciſe *Thankfulneſs* is, he that underſtands not, may learn of *David*. *My mouth* (ſaith he) *ſhall be filled with marrow and fatneſs when my heart praiſeth thee with joyful lips.*

It is generally believed that the Pleaſure of *Drinking* is greater than that of *Eating*, and to this St. *Paul* inviteth us, ſaying *Be not drunk with wine wherein is exceſs, but be ye filled with the Spirit, ſinging and making melody in your hearts to the Lord, giving thanks*, &c. Meat, Wine, Muſik: nothing now can be wanting but *Company*; and that St. *John* promiſeth, *Truly our fellowſhip is with the Father and with his Son Jeſus Chriſt*, and *theſe things write we unto you that your joy may be full*: The word is κοινωνία, which ſignifieth *Communion*, and This alone of *All religios exerciſes*, have we found capable of That Name; and *This above them All*, is beſt furniſhed for it.

Meat indeed, and *Drink indeed*, and *Fellowſhip indeed*, and the moſt *intimate Union*; Whether we look to the Significance of *Feſting* in *General*, or the Deſign of *This* in *Particular*; Whether we regard the Exampl or Exhortations of the *Apoſtls*, the Authority of the *Church Univerſal*, or our *Own in Particular*; which way ſoever we look, we muſt expect a *Deſert* ſuitabl to the other proviſions. *The fruits of the Spirit* muſt attend the *Supper of the Lord*, and what Thoſe ar, the Apoſtl tells us: *The fruits of the ſpirit ar Love, Joy, Peace.*

If therefor in ſtead of Theſe, we ar treated with Wildings, ſuch as in ſtead of ſetting our *hearts* on *praiſing God*, ſhall ſet *our teeth on edge*; whatever thanks we owe to the *Lord of the Table*; there can be litl due to the *Miniſters*, either from *Lord or Gueſts.*

II. LET us then *taſt the Proviſions*, wherewith our modern divines treat us, and ſee whether they can ſay with St. *John*, *Theſe things we write unto you that your Joy may be full*: If they can, we muſt borrow a gloſs of

St. *Paul*, who exhorteth to *Rejoice in as much as ye ar partakers* (κοινωνοὶ) Communicants, *with Chriſts ſufferings*.

For they ſo *ſet forth his ſufferings*, as to repete them upon his *Gueſts*. *They gave me gall to eat, and when I was thirſty they gave me vinegre to drink*, ſaid *David*. The Letter was verified in our *Lords Perſonal ſufferings*; and the Metaphor, in thoſe of his *deareſt friends*, and at his *Own table*.

We may go farther, and ſay that as they ar partakers of *Chriſt's ſufferings*, ſo ar they of his *enemies curſes* too. For this *their table is made a ſnare to take themſelvs withall*; *and that which ſhould have be'n for their wealth, is to them an occaſion of falling*; which will be the more applicable to our unhappy *Communicants*, if our excellent Dr. *Hammond* miſtake not; who interprets the [*Table*] in that place, to ſignify the *Sacrificial*; and לשלמים, the *votaries portion*.

For how is This Beatifik *Wine* mingled with *Vinegre*! This *Bread* with *Gall*! How is This Joyful *Table made a Snare*, to *Catch*, *Intangle*, and *Gripe*, the moſt worthy gueſts! And how doth the tenderneſs of conſcience give deeper reception to the Snare, and acuter ſens to the Torment!

How few ar they, that upon the required Examination, find in themſelvs a *full Aſſurance*, that if they Dy at the Table, they ſhall be Saved! And how muſt *All others* (however worthy) be tormented, between *hunger and thirſt* after the *Fleſh and Blood of Chriſt*, on the One ſide, and fear to be *poiſoned* by them, on the Other! On the One ſide, by fear of *Eating and Drinking damnation*, if they com in That ſtate of (doubted) *unworthineſs*; and on the Other, of *deſerving* it, if they omit a *Duty*.

I ſay a [*Duty*.] and every true Lover of our Lord ſaith the ſame. For whatever *Latitude* the *diſputed words* may be ſtretch'd to; they know, our *Lord* did not So *Inſtitute* and *Recommend* his Supper, only to be *Neglected*: But, if he required *Conſtancy*; then is every Omiſſion, a Sin by

Diſobedience

Diſobedience to his *Law*: If Not, then it is (if poſſibl) a *greater* one againſt *Greater* obligations of love.

For to a Loving, Generous Soul, a *Truſt* is a *Greater Obligation*, than a *Command*: and *Thankfulneſs* will pay More, than is Due.

And then, further conſidering the *work* it ſelf, and it's *fruits*; they conclude *Conſtancy* to be Due, if not to our *Lords Inſtitution*, yet to their *own Intereſts*; which *Intereſts* reciprocally comprehend our *Lords honor*: ſince they cannot neglect his Bleſſings, offered in *This Sacrament*, without contemt to *That blood*, which Once ſo dearly *Purchaſed*, and Still ſo kindly *Offers* them.

In theſe things no Divine is ſilent. All Concurr in ſetting forth the *Bleſſings*; and by Encoraging, Oblige every one that *loveth* our *Lords Perſon*, or deſireth his Grace, tó lay hold upon *Every opportunity* to Worſhip the One, and Enjoy the Other.

III. BUT when on the Other ſide, we ar told that the *Lord* is no leſs *preſent* as a Judge than as an Hoſt: no leſs ready to Condemn the *Unworthy*, than to Bleſs the *Worthy*: And that Thoſe ar *Unworthy*, who com in any other ſtate of Soul, than they may ſafely *dy in*: They now need be, not only very Good, but very Bold, that ſhall dare to com upon ſuch Dangeros terms:

For if the Perſon be never ſo *Worthy*, never ſo *Safe*; yet unleſs his Salvation be as Certain to Himſelf, as it is with God; he may not preſume to com, bicauſ he cannot bring with him a full aſſurance; and every *Diſtruſt* will put him at the *ſame diſtance*, as *real Unworthineſs*.

YET ſeeing ſuch perſons have *Hopes* mingled with *Fears*, thogh they have no *full Aſſurance* that they ar Worthy, they have a *good meſur* of *Hope*, that they may be ſo; Theſe very *Hopes* beget *Fears*, that if they ſhould Forbear the *Lords ſupper*, they ſhould diſobey his commands, Bicauſe they have Doubts of their Worthineſs, they dare

not

not Com, leſt they ſhould com *unworthily*; and bicauſ they have *Hopes*, they dare not Forbear, leſt they ſhould omit a Duty, by forbearing cauſleſly: So they ſee danger on ether hand; they dare nether Com nor Forbear, leſt they ſhould do, ether the One or the Other *unworthily*.

So their very piety and hopes of Salvation (thereupon bilt) which ſhould be their greateſt joy, is to Them an occaſion of falling into a moſt griping Snare, which hath no hold upon ſuch as have nether hopes nor fears.

Let us now conſider by what motives the Generality ar (Led ſhall I ſay? no, it is *the Goodneſs of God that Leadeth*, but) *Haled* to *repentance*; even by chains of fear forged in Hell fire,

Since thoſe who ar *moſt Religios* upon *fear of damnation*, muſt needs be *moſt timoros*: where can we hope to find (I ſay not That *Family*, or *City*, but) That *Kingdom*, that can ſhew us the ſcant number *Three* (which we have found Neceſſary to make up a *Communion*) who can com with Confidence?

And what then ſhall That rare *Phœnix* do, which wanting neither *Worthineſs*, nor *Confidence*, muſt want *Company*?

I plead not now the danger of *Solitude* to the *Table*, but That of *Torment* to the *Communicant*: *God be* bleſſed, ſom ar ſo Heroically pios, as to truſt their *Saviors Goodneſs*, notwithſtanding their *Teachers Rigors*, or their *Own Fears*; hoping their *good intentions* ſhall be Accepted, and their *unworthineſs pardoned*, if they com with *Honeſt*, thogh *Unworthy* hearts.

But upon every turn of the Wind, what Storms ar ſuch good ſouls *toſſed* with! When they look *backward*, how do they fear leſt they may *have receved unworthily*! When they look *forward*, how do they fear leſt they *ſhould do ſo* again, if they *com*; or as bad, if they *forbear*! How *earneſtly* do they Labor both for ſuch *Worthineſs*, as they ar told is Neceſſary to avoid *guilt*; and for ſuch *Aſſurance* of it,

it, as may make them no leſs *Quiet* than *Safe*! How often doth the very *earneſtneſs* of the *later*, hinder them from *obteining* it! And how much ſtill do their *flutterings intangle* them!

How often doth this *wreſtling* with the *heart*, inrage the *ſpleen!* how often is the *bloud ſharpened* by this contending againſt it's *coorruptions*! How often doth earneſtneſs after *Aſſurance* kindl earneſtneſs in *Others paſſions*, and then how rigidly is This very *effect* of laboring for *worthineſs*, cenſured as a ſymptom of *unworthineſs*!

I know an *excellent Lady*, troubled upon this very account; that none of the meaneſt of our Divines (to ſay no more now) preſcribed This, as One rule of *preparatory examination*, that we examin the *irregularity of our paſſions*, diſſuading us from the *Next communion*, if we find not our ſelvs to have gotten ground of them ſince the *Laſt*.

And doth not the Snare finely encircle us? Our *very Indeavors* after worthineſs, the more Eagre they ar, the more they *ſharpen our Bloud*, and conſequently our *Paſſions*, and make us more *Unworthy*; and This *ſens of Unworthineſs* obligeth us to *Contend* with all poſſibl *Earneſtneſs*, to maſter Thoſe *Paſſions*, which by That *very Contention*, ar Strengthened:

We now need no leſs help of the *Phyſician*, to ſweeten our Bloud; than of the *Divine*, to comfort our Conſcience; and if the *goodneſs of God* help us not more than Both; we muſt either live Excommunicate from the *Lords table*, or Indanger our ſouls, by *approaching* it: And Either way, muſt be Griped with *endleſs fears*, as having either Omitted the greateſt *duty of Love*, or Performed it *Unworthily*.

But all this is ſo *inconſiſtent* with the very *nature of a Supper*, ſo *contrary* to the gracios *purpoſes of our Lord*, and ſentiments of *beſt Chriſtians*; that I am almoſt perſuaded to ſay, that *Such preparation* diſhonoreth the Holy table as much as *None*.

The

The *Mourning weed* (ſure) is no leſs unfit for a *Wedding garment*, than the *Souldiers Buff*, or the *Laborers Ruſſet*.

It is tru, our Lord will never *interrogate ſuch gueſts*, as did the *King in the parable*, *Friend how cameſt thou in hither not having a wedding garment*! Himſelf knoweth, that the very *Uneaſineſs of the garment* is abundant evidence, that their Affections ar as Honeſt as Unſuitabl, and their *welcom* ſhall be ſuited to their *Intentions*.

But whatever Reward they ſhall receve *hereafter*, it is manifeſt that at Preſent they ſuffer More, and more Grievos perplexities, from This which oght to be the *moſt pleaſant*; than from *All* other the *moſt mortifying* duties.

For in thoſe, the greateſt *auſterities* ar ſweetened by the *pleaſures of the ſpirit*, felling their *conſciences* with this *ſatisfaction*, that they ar doing *Gods work*; whereas in This, they ar not only rob'd of That Satisfaction, which is More properly *due to it*, but griped with Anxieties as *intolerable* as *undue*.

Which yet to Souls as *conſiderative* as *pios*, is leſs Afflictive; than the Scandal thence ariſing, firſt to the Holy *Table*, and thence to *Religion* in general. For it muſt add Shame to Grief, when they ſee the *beſt Arguments for Religion*, that preſent Happineſs can offer, retorted *againſt it*.

No greater joy (ſaith *Plut.*) *than that of Religios feſts, wherein the Epicurean hath no part.* No *greater*, nor *more* numeros troubles (ſaith our experience) than thoſe which torment the *Communicant*, wherein thoſe who *forbear* have no part.

For the moſt *worthy Communicant* may be perplexed with fears, that he is one of the *unworthy*, againſt whom St. *Paul's threatnings* ar leveled; but he that *abſenteth* himſelf, keepeth the ſame diſtance, both from *That danger*, and the *troubl* of *preparation*, as from the *Table*: For as is the *Danger*, ſo is the *Fear* of it, *Great*, but Condicional:

Bicauſ *Great*, it falls heavy upon the *Obedient*; bicauſe *Condicional*,

Condicional, it cannot reach Others, who'e *neglect* keeps them out of its ſphære of activity.

True: upon the *whole complex*, the *Religios mans conſcience* is incomparably kinder, even in its *fears*, than that of the *Irreligios*, even in his *jollities*; but we now conſider them, not in relation to our *Lords Throne*, but his *Table*: And in This Preciſe reſpect, we think it plain, that as This duty is ſtated, it muſt needs cauſe *Great* troubl to the One, and *None* to the Other.

For the *Irreligios* will therefor be free from *any Troubl* from it, if he *Forbear*; bicauſe he believeth himſelf ſo from any *Obligation* to Com: But the *Religios*, whether he Com or Forbear, will hardly eſcape *Diſquiets*, ſo much the more Grievos, by how much the Duty is more *Important*.

Whether it wer not better to Level This in *equal dignity* with *other holy offices* of *Gods worſhip* (which is the utmoſt the *Apoſtl* pleaded for) than thus to Advance it *above them All*; and for its maintenance in *That height*, put it to exerciſe ſuch unjuſt Tyranny, over its *moſt loving and faithful* ſubjects, no leſs contrary to its *Own Nature*, than *Their Happineſs*; If it be not already *plain enogh*, it will appear *more ſo*, when we find This unhappy way of honoring it, no leſs miſchievos to the *Publik peace* of the *Church*, than to the *Private*, of the beſt of its *members*.

CHAP. VIII.

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Pernicios to Charity.

I. *Feſting a bond of kindneſs among gueſts. Salt an embleme of Love.* II. *This a Feſt of Charity, ſeaſoned with a kiſs of Charity. The higheſt Communion. Drinking and Pledging. Drinking healths. The Bride-cake. The Apoſtl's way of Arguing our Union from this Communion.* III. *The kiſs of charity tranſlated kiſſing the* Pax, Panis benedictus, *a mockery. The Sacrament not only diſabled from advancing Love, but turned to a makebate,* 1. *by taking away the neceſſity of the Supper, we take away its power to make us One body. Our Saviors precept of being reconciled before we offer our gift, miſerably perverted.* IV. 2. *By our too great aw, we not only diſable the Sacrament from healing the leaſt breach, but make it an inſtrument of the greateſt.* 1. *This multiplieth queſtions.* 2. *Invenometh them.* 3. *Maketh them incurable.* V. *Taketh away the very ſubject of the queſtion: better the Sacrament had never be'n inſtituted than ſo abuſed.*

THE Third good end to which the Holy Sacrament is directed, is the *cementing of All Chriſtians together in Mutual Charity.*

A Feſtival board is a Corporation: the Communion holdeth, not only between Head and Members, but between Member and Member too.

And it is Such, that our Lord reckoneth it among the Pretences, that ſhall be made to his favor at the great day. *Many ſhall ſay at That day Lord, Lord, have we not eaten and drunk* [IN THY PRESENCE] We ſee he reckoneth

reckoneth *Eating and drinking* [*in his Preſence*] 'though not at his Own table (for he made few feſts, but accepted of many) worthy to be ranked with *Prophecying and doing many wonderful works in his Name*, as an equal token of favor, receved or deſerved.

Salt was by Gods Law required in Every Sacrifice, and is ſo by Univerſal Tradition, in Every Feſt: We ſtartl at the ſpilling of it, as an unhappy omen: The reaſon given by ſom, is that it is the embleme of Love, and it is authoriſed by our Lord, ſaying *Have Salt ἐν ἑαυτῶν among your ſelvs, and have Peace one with another.*

II. THIS uniting vertu is more conſpicuous in our Lords Supper, than in Any Other; and the Apoſtls ſeaſoned it accordingly. *Greet one another with* [*an holy kiſs*] ſaith St. *Paul*: with [*a kiſs of Charity*] ſaith St. *Peter*. And the later ſeemeth to fit the Salt to the Viands, in Name as well as in Nature. St. *Jude* caleth the Supper [*a feſt of Charity*] The kiſs therefor wherewith it muſt be ſeaſoned, might very properly be ſtiled [*a kiſs of charity*] That, was the ſtrongeſt Engagement; and This, the propereſt Seal. That, the Table; This, the Salt.

The firſt time we find the Holy Supper celebrated, we find it deſerv the name which it afterward obteined: Well might it be caled a [*Communion*] for it was the moſt perfect, that ever the world admired, Act. 2. 44. *All that believed wer together, and had all things common, and ſold their poſſeſſions and goods, and parted them to all men as every man had need, and continuing daily in the Templ, and breaking bread in the common houſ* (κατ' οἶκον) *partook the noriſhment with gladneſs and ſinglneſs of heart, praiſing God and having favor with all the peopl.*

And that we may not imagin thoſe two Communions, of Goods, and of the Lords Supper, to be fortuitoſly met; the Apoſtl expreſly telleth us, that the One was the cauſ of the Other: *We being Many ar One Bread and One Body* [For] *we ar all partakers of That One Bread.* It

It might upon too frequent occaſions appear conſiderable, that he putteth an emphaſis upon the Univerſality, both in the Reaſon and the Conſequence. [*All*] *ar One Body*, bicauſe [*All*] *ar Partakers of That* One *Bread*.

I might further obſerv (from *J. Martyr*'s teſtimony) how upon This account, the Primitive Chriſtians communicated even with the Abſent, by ſending them portions of the holy Supper, as ſymbols of their intereſt, both in the Feſt and their Love.

And I might hence not improbably derive our own cuſtom, of drinking to the Preſent and the Abſent, as a ſymbol of Love to Both: A notion ſo much the more plauſibl, bicauſe (after the *Greekiſh* mode) we have made the Cup æquivalent to a whole Feſt.

And among Us, to drink to any perſon, is ſo acknowledged a pledg of kindneſs, that it paſſeth in Law for a Releaſ, if pleaded to an action of Scandal or perſonal injury: and he that drinks the ſo offered cup, is ſaid to PLEDGE him that began it: *i. e.* he accepteth, and reciprocateth, or continueth on, that Pledge of love.

In the *Greek Church*, the Solemnities of Marriage ar cloſed with this ceremony: The *Prieſt* bleſſeth a cup of wine, and *Bridegroom* and *Bride* both drink of it.

And as in the *Primitive Church* the holy ſymbols were caried to the Abſent, ſo do we communicate our pledge of Kindneſs to our Abſent friends, by communicating it to them, and ſomtimes by drinking their healths; which can have no worſ meaning, than a declaration of our good wiſhes to them, and an intention to communicate to them all that kindneſs which a Feſt can ſignify or exerciſe.

But ſince the *Apoſtl* draweth not his Argument from the Cup, but the Bread; it will be fitter for us to take notice, that Thence alſo ar drawen obligations to mutual Kindneſs. *Companions*, συσσίτοι, ar ſuch as eat of the Same Bread. And *David*'s complaint that *he that eat of his bread had laid wait for him*, was not grounded upon the unthankfulneſs

neſs of the beneficiary, as one whom he had nuriſhed with his bounty; ſo much as the incivility of his [*Companion*] that had familiarly converſed with him at the ſame table.

Nor ar we ſhort of the *Greeks* in our Bridall ceremony: For our *Bride-cake* anſwereth their *Bride-cup*: with this advantage, that when the New-married cople have firſt taken their parts, the reſt is communicated to other friends, in pledge of a common affection among the whole Company.

But no Cuſtom, Ancient or Modern, is ſo conſiderable, as the *Apoſtl's* way of Arguing. He doth not urge it as Probabl, but Contingent; Apt to produce the effect, but Capabl to be diſappointed; Doth not ſay, It is Fit, or it is Intended; we May, or Oght to be made One by it, *&c.* But we [Are] and For this Reaſon we [Are One] Both the Effect, and the Reaſon are Actually exiſtent, and ſo, ſecure not to be hindered from being.

The *Kiſs of Charity* was as certain an attendant upon This holy feſt, as the Feſt it ſelf was upon Every holy meeting. The Communicants parted with the moſt Affectionate Kiſſes, the moſt Endearing Embraces, and all other expreſſions of moſt Ardent Love: All this conſtantly repeted at every meeting, ſtill feweled their mutual love, and kept the divine fire alive, as did the daily Sacrifice, That upon Gods holy Altar.

Such was the Significancy, ſuch the Effieacy of This holy feſt. As nothing could be more Proper, ſo nothing could be more Proſperos. *Behold* (ſaid the Perſecutors) *how the Chriſtians love one another*! *And behold* (ſaith the Apoſtl) *the Reaſon why they do ſo*! *It is becauſ they eat of That* One Bread, *That* Feſt of Charity, *ſeaſoned with the* holy Kiſs of Charity.

III. BUT how miſerably in our days is the *Oſculum Pacis* tranſlated into *Kiſſing of the Pax*! Primitively, the Kiſs was begun by the Prieſt, and caried on

 thro'h

throgh the assembly; Now, the Priest delivereth som painted toy, to be kissed by the peopl; and no other kis thoght on.

And for the Bread, what a fine trick do both *Latine* and *Greek* Churches agree in, to mock its Charitifik vertu! They take a loaf, half consecrate it, distribute it among the peopl, but not at the holy Tabl, and every one carieth his morsel to his several home, where he somtimes Eats and ofterner Keeps it: Is not this to mock the Apostl? All ar perhaps partakers of That One bread; but so, as Not to be made One body: For they do not so properly Communicate, as Disperse it; render it rather an Embleme of Separation, than of Union; not of One Body, but Many scattered Particles.

So we *greet* not *one another* (as the Apostl prescribeth) *with a kis of charity*, but the Picture which we have made of the Lords Supper, with a kis of veneration; and That Picture no more like the life, than the Modern kis is like the Primitive: and the whole vertu is lost with all tokens of its uniting power. And would to God it wer no worse than lost.

Our abuse doth not only falsify the unhappy Proposition, but Convert it with that worst kind of Conversion.

We [*Cannot be*] *one Body, because we* [*Cannot eat*] *that One Bread*: A conversion too properly *per Impossibile*; because our many and irreconcileable contentions, make That Impossibl to Us, which to the Apostl seemed Certain and Necessary, by reason of This very bread: It is not a Fest of charity, but an Apple of Contention; in stead of *kissing*, we *bite* one another, and turn the Peacemaker to an Incendiary.

Litl did the *Apostl* think of this holy Banket, when he said, *Mark those which cause divisions among you, and Avoid them*. Yet this dubl plaint do we now put up against the Modern way of honoring it: It first makes It to cause division, and then causeth Us to avoid it.

1. *By*

1. *By taking away the Obligation to Eat this Bread, we disable it from making us One Body*, and so deprive it of the Blessing of a Peace-maker.

2. *By too superstitios fear of it, we not only disable it from healing the Least breach, but make it an Instrument of the Greatest:* and so make it a Curse instead of a Blessing.

1. *By taking from our selvs the Obligation to Eat This Bread, we take from it, the Power to make us One Body.* This is as clear, as That common Axiom, *Sublata causa tollitur effectus.*

We cannot (sure) doubt but our Gracios Lord designed as great Vertu to his Own table, as to the Legal Altar; which by a Plain (thogh Suppositive) Precept, he preferred to the Power of a Peace-maker; saying, *If thou bring thy gift to the Altar, and there remembereſt that thy brother hath oght against thee; leav there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then com and offer thy gift.*

But by our misapplication of the Suppositive Command, we have utterly defeated the design of the Precept.

The Method we like well enogh, *First to be reconciled, and Then to com*; and think we obey it sufficiently, if This be the Last action of our life; and That, the last, save This One: Quite contrary to our Lords Precept, who for avoiding delay, bids us, not cary back our gift, but *leave it before the Altar*, as an earnest of our speedy return; which we cunningly escape, by not coming thither at all.

We agree (indeed) with the best ages in the Antecedent, *That none but the charitable must communicate*; but we thence infer conclusions directly opposit. For They conclude Positively: *Therefore I must be reconciled, that I may communicate:* but We, Negatively: *Therefor I will Not Communicate, bicause I will Not be Reconciled:* They Therefor thoght Charity Necessary, bicause they thoght the Communion so: and We taking away the Necessity of Communicating, take away all its influence upon Charity.

When therefor we conſider the vaſt difference between the Preſent, and Primitive ages, in point of Charity; whatever cauſe we have to Lament, we have none to Admire, unleſs we look upon it's Cauſe. For our neglect of the *Lords Supper*, may well challenge our wonder; but that This ſhould beget it's genuine iſſu, is no wonder at all.

If it be pleaded, that our forbearance proceeds not from Neglect, but Reverence; This will give cauſe of a yet greater complaint; for ſuch is our Second, *viz.* that

IV. 2. *By our too ſuperſtitios fear of This Bread, we not only diſable it from healing the Leaſt breach, but make it an Inſtrument of the Greateſt.*

For it is but juſt, that if we commute Obedience for Reverence, we ſhould make the Compenſation as great as the Loſs; or at leaſt, we ſhould do our utmoſt, to make it ſo; firſt by Thinking and Speaking moſt honorably; and then, by valuing our Opinions in proportion to our Eſteem of the Subject.

While therefor Som (in complyance with the Former) ſay more than Others can Believ or Comprehend; and then (in conformity with the Later) think themſelvs obliged to do their utmoſt, to bring All men to their own Sentiments; what conſequence can be more natural than this, that there be More, and more Aigre contentions about This, than Any other Subject; which cannot ether ſo much confound our Judgments, by it's Myſterioſneſs, or engage our Zele, by it's Worth.

What Reaſon would thus perſuade us to expect, Experience compelleth us to ſee and bewail.

1. This multiplieth queſtions. Our too much fear maketh us therefor ſcrupulos in every Litl thing, bicauſe the Greatneſs of the Subject maketh nothing ſeem Litl.

Whether

Whether the Bread muſt be Leavened or Unleavened, who would have imagined worth diſputing? yet was it thoght not only worth a Diſpute, but a Quarrel; and that nether ſmall nor ſhort, but Fierce, and for ſeveral centuries of years, between the *Greek* and *Latine* Churches. Whether the Table ſtand Eaſt and Weſt, or North and South, who would have thoght worth a contention? and who would think the poſture of the Communicant, leſs inconſiderable than That of the Table? Yet ar Thoſe made maters, not only of Contention, but of Schiſm. In Other offices of publik worſhip, who thinks himſelf a Judge ether of Prieſt or Peopl? but many ſcruple to Receve the *Lord's Supper*, ether From an unworthy Miniſter, or With an unworthy Communicant, *&c.*

2. As it multiplieth queſtions, ſo doth invenom them; turns Queſtions to Quarrels; and thoſe Fierce, perhaps Bloudy. What lamentable effects have we heard, ſeen, and felt, of mens zele, more heated in This, than in Any Other Fornace! Concerning *Tranſubſtantion* and *Single-communion*, between *Papiſts* and *Reformed*: Concerning *Conſubſtantiation*, between *Lutherans* and *Calviniſts*: Concerning *Poſtures* and *Circumſtances*, between *Conformiſts* and *Separiſts* among our ſelvs.

3. As it maketh controverſies More, and Fiercer, ſo doth it make them more Irreconcileable. No part of the gulf ſo wide, between us and our adverſaries on ether hand.

If we look upon the *Papiſts*, how neer are the *Janſeniſts* Ours! and what hindereth them from being entirely ſo, but their zele for *Tranſubſtantiation*! The *Religieuſes* of *Port-royal* ar by the *Jeſuites* accuſed for *Haretiques*; and by the author of the *Provincial Letters*, juſtified by This, as an adæquate evidence, that *they daily adore the body of Chriſt in the Sacrament.*

If this be an adæquate juſtification from the Suſpicion, we may well conclude it a competent hindrance from the Thing: ſo that were All other controverſies at an end (as in a manner they are) This One muſt keep the Schiſm incurable: And That conſideration is ſufficient to diſcorage the endeavors of ſuch good men, as were thoſe who Attemted, and in good meſure Promoted, the Univerſal peace of Chriſtendom, never to be accompliſhed 'till this bitter root be grub'd up.

On the other ſide, if we look upon the Non-conformiſts, we find many among them who join with us in All other offices, but dare not do ſo in This. They think its extraordinary Sacredneſs requires extraordinary Caution; and every ſtep toward compliance with our Rubriks, looks like indevotion toward the Myſtery.

They think themſelves obliged, to examin with all poſſibl rigor, not only Themſelvs, but their Brethren, yea, their Governors too: and every appearance of Unworthineſs, whether in Perſons or Ceremonies, is apprehended as infection and dangeros.

And of This what can be a more natural conſequence, than that we ſhould exerciſe our zele for the Holy Inſtitution; not by Performing it, but by Declining it, and Complaining againſt both our Governors and Brethren, for ſo blocking up our way to it!

Suppoſe we now all Other mountains leveled. Suppoſe the Surplice taken from the Prieſts back, and the Ring from the Brides finger; Suppoſe there wer nether any ſwearing in the Litany, nor croſs in Baptiſm: Yea, ſuppoſe All Liturgies, Ceremonies and Rubriks laid aſide, and the Holy Table naked, not only of plate, but of cloth; yet while it is thoght that a great part of the Sacraments Honor, conſiſts in being above all Human Power, in point of forms and circumſtances, and a great part of Our Duty, in refuſing to ſubmit to the preſcriptions of our Governors; This humor alone will turn it from a *Feſt of Charity*, to a *Rock*

of

of Offence; ſince no wiſdom of Man can contrive how to celebrate it in ſuch a form as ſhall pleaſe thoſe, who cannot in conſcience conform to Any.

VI. YEA, ſo Contentios is this Superſtition, that it contends with the Sacrament which it ſtriveth to honor; treating it as *Joab* did *Amaſa*, with a kiſs and a ſtab. For amids all it's care concerning the Manner, it deſtroyeth the Thing, by denying our Obligation to the Performance.

With what face can we condemn the Doctrine of Tranſubſtantiation, upon that abſurdity which our ſelvs maintein? How can we decry the doctrine of Accidents, ſubſiſting without their Subjects; while we labor ſo much about the Manner, which is but an Accident, and take away the neceſſity of the Thing, which is the Subject; and That for This very end, that the Accident may ſubſiſt the more perfectly?

All other Controverſies leav the Subject of the Queſtion, and therewith a poſſibility of accommodation: This takes away the One with the Other: To This therefor above All other, is due that odios glory, which *Lucan* aſcribes to the litl *Seps*, above all other venomos Creatures:

——tibi palma nocendi:
Eripiunt omnes Animam, tu ſola Cadaver.

This doth not only turn the moſt gratios Inſtitution to an Uſeleſs Carkas, by robbing it of its ſerviceableneſs to Love, which is its life, but deſtroyeth the very Mater of the Performance it ſelf; yet ſo, as to leave it the miſchievos power of corrupting carkaſſes, which, while themſelvs periſh, infeſt the living.

This therefor is the ſum of the great honor to which we advance the Sacrament: It may very well be omitted in point of Performance, but cannot be hindered from multiply-

tiplying and perpetuating diſſentions: And this conſequently is the honor, which we thereby pay its great and good Author; that ſince its Miſchievouſneſs is apparent, but not it's Neceſſity, he had do'n us a greater favor if he had never inſtituted it; and a yet greater, if he had ſo declared his will concerning our obligation to the Performance, that we might have eſcaped both Diſobedience to himſelf, and Contentions in his Church, and yet enjoyed the benefit of ſo gracious a Legacy.

For how can we juſtifie his Wiſdom or his Goodneſs, if he wete ſo careful to bequeath us ſuch a legacy, ſo ſerviceabl both to his own honor and his Churches happineſs; yet ſo unkind as to clog it with ſuch condicions, as muſt render it Inacceſſibl to the Moſt, Tormentive to the Beſt, Dangeros to every Single perſon, Miſchievous to the Church in general, and Neceſſary to None? whereas by a plain determination of his will, inforced by his Command, he might have prevented all Inconveniences, and promoted all Good effects.

Had it not be'n better, that the Chriſtian World had never heard of it, than ſuffered ſo many miſchievs by it? What Fires hath it kindled? What blood hath it drawn? What wounds hath it made in the authors Myſtical body, more grievos to him, than thoſe it commemorateth of his Natural? What member which it hath not tormented? What Church, what Perſon hath eſcaped its miſchievous influence?

And on the other ſide: Where ar its good fruits? Where is that Church? Where is that Perſon that can in theſe laſt Ages boaſt of any ſo great benefits obteined by it, as may in any proportion pretend to recompence ſo many and great miſchievs?

The

The Concluſion reflecting upon the whole.

I. *All reduced to three queſtions.* *Qu.* 1. By what Authority do we depart from Conſtancy? *By that of the Church of* Rome. II. *No Doctrine hath ſo much Popery as This.* III. *Qu.* 2. With what Succeſs? 1. *By loſs of Conſtancy we have loſt tolerabl Frequency.* IV. 2. *By too much advanceing Reverence we have made it miſchievos,* 1. *To the honor of our Lord,* 2. *to the peace of his church.* V. *Qu.* 3. Upon what Need? *No ſuch danger as is feared, of loſs of reverence: or if there were any, it is much outweighed, both by prudential and conſcientious conſiderations.* VI. *The Reverence which is due to the Sacrament, is not ſuch as belongs to Gods Decrees, which require our Forbearance; but ſuch as belongs to his Laws, which require our Performance.*

MAY not ſo many and great abuſes make This holy Sacrament aſhamed (as the Prophet is deſcribed in *Zachary*) of it's Commiſſion? May it not ſay of *the wounds in its hands? Theſe ar the wounds wherewith I have be'n wounded in the houſe of my friends.*

They ar, indeed, but in the Hands, not in the Heart; deſtroy not its Being, but leave it ſuch an one as *Epicurus* allowed God: incomprehenſibl in Majeſty, Glory, and Idleneſs; exalted as much above our Concerns as our Underſtandings: but *wounded in the Hands,* maimed and pained, unſerviceabl and troublſom, to the Church in General, and every member in Particular.

And This *in the houſe of friends:* Reverence for it's myſteries, Zele for it's honor, Care for it's ſervice; by being *wiſe overmuch, and righteous overmuch:* Wiſe overmuch, even wiſer than our Lord himſelf; and Righteos overmuch, even more than can well ſtand, ether with the nature of a feſt, or the frailty of mankind: By ſpinning our Lords inſtitution to ſuch fineneſs, as robbeth it of it's ſtrength; and ſtraining the Apoſtl's diſcourſ to ſuch rigor, as maketh the duty impracticabl: By practiſing upon the body of Chriſt, as Empiriks do upon thoſe of their patients, againſt all Rules, and often without any Need.

Yes,

Yes, 'tis even ſo! The Sacrament they ſay was grow'n Plethorik, it muſt therefor bleed away ſomthing of Conſtancy, for preſervation of Reverence: and *theſe ar the wounds it receved from the hands of* Chyrurgeons, exerciſeing Phlebotomy. But

1. *By who's Preſcription?*
2. *With what ſucceſs?*
3. *Upon what need?*

ar queſtions ſo important, that it may be worth our labor, to ſum up all that we have ſaid, or can be ſaid, into thoſe three enquiries.

1. *By who's Preſcription?* What Doctor durſt preſume thus to practiſe upon the *Body and Blood of the Lord*, contrary to his own Inſtitution?

Were we to anſwer by conjecture, we ſhould not long deliberate; but we have better evidence than bare ſuſpicon, even as good as can be wiſhed; the teſtimony of an Hiſtorian beyond exception, who could neither dare to impoſe upon the world, nor could himſelf be deceved, in matter of Fact, notoriouſly known, even to the moſt ignorant.

We have already heard from *Socrates*, who made an end of his Hiſtory in the year of our Lord 441. and ſhall now again more heedfully take his report.

Whereas (ſaith he) *All Churches over the whole world, on the Sabbath days, in every week celebrate the Myſteries; they of* Alexandria *and* Rome, *upon ſom ancient Tradition; refuſe ſo to do. But the* Egyptians, *who ar neighbors of the* Alexandrians, *and the inhabitants of* Thebais, *do indeed meet on the Sabbath, but partake not the Myſteries, after the manner of Chriſtians: for after they are filled with all manner of meats, about evening, they offer and receve the Myſteries. And again, in* Alexandria, *on the fourth day, and that which*

is

is cæled the preparation-day, the Scriptures ar read, and the Teachers interpret them, and all things belonging to a meeting ar performed, except the celebration of the Mysteries.

As the first clause of these words speaketh the Holy Sacrament constantly celebrated every Sunday, so doth the last, witness the same for every other Holy-day: for by observing it as a singularity in the Church of *Alexandria*, that their weekly Lectures were defective for want of This; he plainly supposeth it notorios, that it was celebrated every where els in all Church-assemblies.

And concerning the Sundays-Sacrament, we must observ.

1. The Church of *Alexandria* was but Accessary, and that of *Rome* Principal. For as the former furnished the later with her Corn, so was her self filled with the Wealth and Merchants of *Rome*, for who's sake she complyed with her customs: But the voisinage, who had no such tentations, liked not the trade, but refused to consent to their own Metropolis, in so gross an innovation.

Yea, they thence took such jealosie, as to stand the more stifly to such other customs of their Ancestors, as all the rest of the World thoght fit to be changed. Nor, indeed, could they well justify the One without the Other. For if they refused to reneg constancy for This very reason, bicause their Ancestors practised it, then could they not deny the consequence which was pressed upon them, that they must upon the same reason stick to the ancient, but now generally disused circumstances, which made it the close of a Fest.

2. The Evidence, whereon This innovation was founded, was not derived from Scripture or Reason, or any other competent Topik; but a pretended Tradition, a private Tradition, a Tradition whispered to the Church of *Rome* and her *Zany* of *Alexandria*, so close in the ear, that it

it could not be heard by any other Church equally Apoſtolik: not more contrary to the practice of the reſt of the World, than to the very Nature of Tradition, which cannot be but Univerſal.

3. The 'vantage they have ſince made of This invention, hath made it plain, that they therefor wer thus induſtrios to advance this Sacrament obove all other offices of Worſhip, that they might thereby advance both their own Church above other Churches, and their Prieſts above the Laity in their own: The Former, by exalting this their proper tradition, above the joint practice of all other Churches; and the Later, by putting the People at diſtance from the Altar, and conſequently from the Prieſt, who muſt needs appear more worthy of reverence, by the privilege he had, to Partake the Sacrament, while the People muſt only Adore it.

II. I QUESTION whether All their Doctrines put together, I am ſure not any One ſingl, hath ſo much of Popery, both Form and Matter, as our modern way of robbing the Lords Supper of due conſtancy.

1. *This is the Soul and Life of Popery.* To Equal Tradition with Scripture, and engroſs to themſelvs the power of declaring what is Tradition; This is the Pope's tripl Crown, by this he dominereth over the Conſcience and Underſtanding of the whole Chriſtian world. And This Particular Tradition is the firſt-born of That invention, and the moſt valiant of the whole race. None like it in Boldneſs, for it firſt durſt openly affront the whole world; none like it in Atchievments, for it hath triumphed, not only over the Church Univerſal, but over the Apoſtl himſelf.

1. *With*

1. *With the Church Universal*, she hath hereby dealt, as her *Nero* did with her Predecessor-city. Among all his pranks, none like That of firing the City, and then enenlarging his House upon the ruines. If a City be to the whole World, as a singl House is to a whole City; then to make a Private Tradition devour the Universal Tradition of the whole World, was another kind of *Neronian* fire, and the title of *Roman Catholik*, an exact tally of *Roma domus fiet, &c.*

2. *With the Apostl* she hath dealt (if possibl) more rudely: turned his own artillery upon himself, baffled him with his own weapon.

For He, that he might convince the *Corinthians*, that our Lord required constancy; pleadeth a private Tradition, *I have* (saith he) *receved of the Lord what I delivered to you.* The Church of *Rome* employeth the very same evidence (Trueth only excepted) in direct opposition to This very Tradition of the Apostl, receved and practised by all the Churches of Christ: for having no other pretence to rob the *Lords Supper* of This constancy, *I have* (saith she) *receved it by tradition, that it is not to be celebrated every Sunday.*

The *Corinthians* could not oppose any thing to the Apostl's testimony concerning His tradition, without giving him the ly; nor was there any other way for Other Churches to avoid This of the Church of *Rome*: And who durst be so rude to the capital Church of the Empire? If All the Christian World have so venerated that Imperial Church, as to sacrifice to her authority their own eyes, who but a race of impudent Heretiks, will question her veracity, after so many ages of possession? And if in such a Question as This, the whole Catholik Church yielded to her authority, with what fore-head can any other Church, much more any private Person, oppose her in any Other?

For

For if after ſuch a conceſſion, This ſame Church ſhall pretend a Tradition, that it is the duty of every other Church to yield themſelvs up to her conduct, by implicit Faith and blind Obedience, what is this more than is already granted? He that hath given up his eyes, ſo as not to diſcover the brighteſt evidence, muſt contradict himſelf, if he believ them in any leſs manifeſt: For it is to deny his own conceſſion, *viz.* that the Church of *Rome* is to be believed againſt all contrary evidences, whenever ſhe ſhall declare tradition. This therefor, as it was the Firſt and Greateſt eſſay, ſo it is the moſt Proſperos that that the Church of *Rome* ever made or can make, of an unlimited power over the Word of God, and the Underſtandings of Mankind.

2. This is the moſt Material Articl, the Greateſt limb of Popery. Both ſides agree to make this Sacrament the adæquate Teſt, whereby to diſtinguiſh a Romaniſt from ſuch as they call Heretik; and This was the firſt ſtep, whereby it mounted to the controverted adoration.

When once it was obteined, that Other offices of publik worſhip might be celebrated without This, it was not hard to gain one ſtep more; for if it be as Well in point of Duty, it muſt ſeem Better in point of Prudence, to make it Venerable by Diſtance, than Cheap by Familiarity: And if it be Beſt to make it Venerable, then will it be beſt to ſpeak the Moſt, that can help to make it ſo: and when once it came to This, that he ſpeaketh Beſt who ſpeaketh Moſt: what wonder if *Alexander* claim adoration?

But to Adore the Sacrament, and Trample upon the Inſtitution: To pretend that This is but a Poſitive Law, and therefor ſubject to the Churches power; and then with an expreſs *non obſtante*, not only to Univerſal tradition, but to our Lords Command; to forbid the One half to the Peopl, exalting their own Authority in the One, and their Wiſdom in the Other againſt His: This was a jump,

jump, which even the Church of *Rome* it ſelf durſt not make, but after long exerciſe of omnipotence.

And as ſhe herein exceeded all her Former Ages, ſo doth ſhe in This All her Other Doctrines. In Other Doctrines they cheat men of their mony, by ſcaring them with Purgatory, ſoothing them with Indulgences, wheadling them with Merits, cullying them with Abſolution upon the Prieſt's own terms, fooling them with Foppiſh ceremonies, *&c.* But by This, they pull out their very Eys, forbidding them to believe any of their Senſes.

If countermanding that ſingular Law which is appropriate to our Lords own Perſon; if tearing away that badge which himſelf made the cogniſance of his Church; if to affront him in Both his Natures, his Divine, by derogating from his Authority; and his Humane, by defacing his Image, can deſerv the title; then muſt This above All Doctrines, be moſt worthy to be ſtiled *Antichriſtian.*

In brief and plain: Ether the Church of *Rome* is to be followed, in oppoſition to the Church Univerſal, or the Church Univerſal, in oppoſition to the Church of *Rome*: If the Church of *Rome* be to be followed, why do we deny implicite Faith to any her Other traditions? If the Church Univerſal be to be followed, why do we forſake her in This point of Conſtancy, which ſhe paid the Sacrament, 'till the Church of *Rome* out-faced her?

III. WE have ſeen *by who's Preſcription* this Phlebotomy hath be'n exerciſed, let us now enquire with what Succeſs? And this will occaſion another Queſtion, *viz.* Whether of the two we have more reaſon to be aſhamed of? The Practice is two-fold, and ether part is anſwered by its proper ſucceſs. On the One ſide, the Sacrament is rob'd of Conſtancy, and That is followed by loſs of tolerable Frequency: On the Other ſide, That Loſs is recompenſed by Veneration, and This

is

is followed by as great Miſchiefs as the Author deſigned Benefits.

1. *By loſs of CONSTANCY we have loſt tolerabl Frequency.* The Obligation ones untyed, and Latitude allowed, without any other limit, but what love ſhall preſcribe; and the Performance dreſt up in ſuch frightful manner, as is more apt to produce Dread than Love; what other fruit can reaſonably be hoped for, than what we ſee, that the generality ſhould rather exerciſe their Av by Shunning, than their Lov by Frequenting it?

This was to ſom degree prevented by the Rubrikes of our Church, 'till they wer depoſed from their Authority, by a ſort of men, who making diſtance from *Rome* their meſure of truth, muſt by That rule have reſtored the Conſtancy, which to baniſh was the proper act of Popery: But *Antipodes*, while they ſtand in greateſt Oppoſition, dwell in the ſame Latitude; and ſo do theſe men with the Church of *Rome* in ſom of her worſt Doctrines.

For as they alſo call it the *Scepter of Chriſt's Kingdom*, to advance the Eccleſiaſtical Power above the Temporal; ſo do they endeavor to make this Sacrament an inſtrument to ſubject the People to the Miniſter.

When they hoped to 'ſtabliſh their Diſcipline, how briskly did they ſummon the People to the Communion! How inſolently did they depoſe them All, even ſuch as were every way better than themſelvs, to the ſtate of *Catechumens*! not admitting them to the Lords Table 'till they had undergo'n Their examination. But when they found that they could not prevail, ether with the People voluntarily to ſubmit themſelvs, or with the Governors to compel them to it: How quickly did they take pet! How ſullenly did they caſt away the Sacrament, as Uſeleſs to Any good purpoſe, ſince it was So to their Own!

My baniſhment from the Univerſity caſt me into a corner, where the Diſpute was publikly managed by word and writing,

writing, from the Pulpit and from the Preſs; *whether the Lord's Supper wer to be celebrated in an unpresbyterated Church?* and the Negative ſo generally prevailed throghout the Land, that during their whole reign, in ſom places the very Table it ſelf, and in moſt others, the uſe of it, was quite caſt out of the Church.

When the Church of *England* was about to be reſtored, and their Repreſentatives wer deſired to make their Propoſals; that they might ether hide or juſtify ſo great a neglect, they moved to be freed from That Rubrike, which obligeth the peopl to communicate at leaſt three times in every year: And to This day they make it a diſtinct cauſe of ſeparation; ſo that ſom who join with us in other offices, dare not do it in This: And their greateſt Champion, thogh he have his proper Congregation, boſteth that he hath not 'miniſtered it theſe eighteen years; with no leſs Non-conformity to his own pretences, than to the ſtabliſhed government.

1. One pretence is, *that nothing muſt be do'n in the Publik worſhip of God, without expreſs warrant in his word*: Then certainly much leſs, muſt any thing be omitted, which his Command hath made neceſſary. For the general Precept for Decency, may virtually contein ſuch Particulars, as our Governors ſhall judge Decent; but nothing leſs than a Particular and Expreſs warrant, can free us from a Particular Inſtitution, not only Expreſly enjoyned, but ſeveral ways Inculcated.

2. Another pretence is, that *our Church is not rightly conſtituted according to the mind of Chriſt*: And we have diſcovered by the Nature of the thing, by the language of the Apoſtls, and by the unanimos conſent of all the Chriſtian world, that the Sacraments ar indiſpenſibl marks of a Chriſtian Church; which ſince his Congregation wants, by his own principleſs he muſt abandon it.

3. A Third great pretence is, that *We have too much Popery in our Worship*: And we have found that robbing the Publik worship of This Sacrament, is the very *Soul and Body of Popery*; but with This difference, that the Popish Doctors intended to make it bleed away somthing of Constancy; and Non-conformists bleed it to death.

WE see whence our neglect of the Sacrament took it's first Birth, and whence it's Nourishment. Popery gave it the one, and Schism the other: Yet how many among our selvs cherish it, that renounce both Parent and Nurse! Glad of the liberty which (right or wrong) they enjoyed during our confusions, and loth to return to the troubl they suffered, from such a curb to their dear lusts and ease.

They find that divines require no less for a worthy Communion, than for a saving Repentance: *Repentance* they press as absolutely Necessary, but the Communion they think not so: Who then can be so sottish, as to delay his Repentance, without giving the Sacrament as long a day? Every mans Reason must needs concurr with his Sloth, to persuade him, that if it be a damnable Sin to com Unworthy, but None to Forbear; then must it needs be his wisest cours, to avoid a task, dubly prejudical, first to his Ease, and then to his Salvation.

When our Lord commanded us to *pluck out our eys and cut off our hands*, he enforced it with a Reason, as cogent as the Command could be rigid: *For it is better to enter into life with One ey foot or hand, than to be cast into Hell-fire with two.* But so to state this duty as to say, If you will do This, you must quit your beloved lusts; but if you will not do it, you miss som benefits, but incurr no danger; how few such a declaration will persuade rather to renounce their lusts and ease, than This (Duty shall I call it? no, but) Burthen; Reason might have taght our ancestors to Conjectur, and Experience compelleth us to bewail.

Experience, which many call the fools mistress, bicause those

thoſe who apprehend not other evidence, cannot avoid This: *Experience* which is many times the Severeſt, and alway the Beſt inſtructor; doth ſo plainly and ſadly reprove us, that however excuſable Other ages may have be'n, who thoght themſelvs ſecure from the ill conſequences, our Own and Future times cannot be ſo, if we be not convinced by them.

We ſomtimes ſee men encumber their lands, when they intend to grace them, with Fair but Fruitleſs bildings, and then ſell houſes, land, and all, to pay the ſo contracted debt: But we never ſee any ſo fond of ſuch bildings, as to ſell the Land for their preſervation, if by pulling them down, they can pay the debt with the materials. Let us be as wiſe in our generation: our forefathers thoght (as ſuch bilders uſually do) that the Sacrament could well bear, and be improved by the coſt they put it to; that it would be more advanced both in honor and power, than prejudiced, by abatement of conſtancy; but never thoght of ſtaking its very Being, againſt any hopes whatever: That, they thoght ſecured by the Laws of the Church, and the unfailing practice of it's very worſt members; who for ſhame of their neighbors or fear of their governors, durſt not neglect it at any of the appointed ſeaſons.

But now, that the late Schiſm hath out-miſchiefed all their fears, it is not to be doubted, but thoſe very writers, who heretofore diſcoraged the performance by their rigors, wer they now living, would no leſs induſtrioſly preſs it; had they no better reaſon than this, that the bildings go with the land; becauſ thoſe who think it needleſs to receve the Sacrament, cannot think it neceſſary to examin themſelvs by way of preparation for it.

Let us then learn by experience: we have ſeen the trial of Both ways: Primitive Chriſtians practiſed Conſtancy with as great Succeſs as Obedience; The Church of *Rome* firſt ſeduced the world from it, and thereby advanced Themſelvs more than the Sacrament; Our *Schiſmatiks*

out-ſhot the Church of *Rome*, not only Abated, but Deſtroyed the Office, root and branch. What need we leſs intelligibl comments, upon our Lord's or Apoſtl's words? our very ſenſes inform us what is to be do'n: And however former ages may be excuſed by the goodneſs of their intentions, we cannot be ſo, if we refuſe to be convinced by manifeſt experience, plainly confuting their plauſibl deſignes.

IV. THE other part of the practice, is the advancement of REVERENCE: for as *Frequency*, for want of a Damm to fence it, is ſwallowed up; ſo *Reverence* for want of one to reſtrain it, hath ſwollen further and further 'till it came to *Adoration*: and this is anſwered by a ſucceſs ſo much worſ than the Other, as a Miſchief is worſ than Nothing: for it is miſchievos both to the *Honor of our Lord, and the Peace of his Church.*

I. *To the HONOR of our Lord*: bicauſe it reſtoreth Both thoſe Religions which he came and died to aboliſh; turning This, which he inſtituted for a livree of *Chriſtianity*, to a cloak both of *Heathenism and Judaiſm.*

1. *Heathenism*, by making it an Idol, much after the Old Pagan mode: For the Old Heathen believed they could by force of words, bring their God to enhabit the ſtatu they conſecrated to him, and then worſhiped That ſtatu, not a as carved piece of wood, but as the body of the God; and the *Papiſts* believ they can by like force of words, make bread and wine the Body of Chriſt, and then worſhip it after the manner of the heathen; yet eat it too, and therein exceed them.

2. *Judaiſm*, by burying true Spiritual worſhip under a heap of dumb ceremonies. Our Lord gave This as a character of the Goſpel-worſhip; *God is a Spirit, and they that*

that worship him, must worship in Spirit and in Truth: But the Papists have turned Spiritual worshíp out of door, to make room for a mass of pageantry, who's Mysteries ar no more understood by the Priest, than is the Language by the Peopl.

But thogh no meaning can be perceved in the Retail, yet This is plain in the Gross; that the Sacrament is to be Admired, but not Understood.

II. *To the PEACE of the Church*, the Ten Persecutions have not be'n so pernicios. The King of *France* after all his bloody atchievments, must yield it a greater right to his vaunt, *Behold what destructions I have wroght upon the earth*!

God be blessed, we ly not at present under such violent paroxysms as our 'forefathers suffered: Nether Warr nor Persecution rage among us, but we hear of Oppressions among our Neighbors, Plots among our selvs, Jelosies, Disputes, Distractions, which thogh they do not utterly Destroy, do yet Disturb the peace of the Church; as Fears and Perplexities of conscience do the souls of it's best members.

These ar the fruits of our modern way of honoring the blessed Sacrament: Neglect of Constancy hath produced Constancy of Neglect; we have So put it at Distance, as to put it out of sight. Yea, it is worst than Destroyed, for it is made Destructive of that Spiritual devotion toward God, that mutual Charity toward each other, that inward Comfort in our Own souls, which our Lord instituted it to advance.

V. OUR THIRD enquiry is, *What Need?* For it ought not to be thoght, but the Necessity must be proportionate to the Remedy. Nice persons somtimes take physik without need, only to prevent they know not what: in such cases the Physician prescribes none but gentl

medecines; ſuch as may do no more, than only purge the patient out of ſom of his ſuperfluos mony: Such a courſ therefor as we find taken with This inſtitution, muſt perſuade us to expect ſom very urgent Neceſſity, or ſom apparent and great Danger, no other way to be eſcaped.

And a great danger we hear of; A danger of contemt. But what contemt? Is this holy Bread any where caſt to the dogs? Is this Cup worſ abuſed to drunkenneſs? Is the whole Supper any where profaned as the Apoſtl teſtifieth it to have be'n the by *Corinthians*? or as their Perſecutors ſlanderouſly reported of the *Primitive Chriſtians*? All this were ſo much leſs than the abuſes it now ſuffereth from the remedies, as Luſt is leſs than Murder: but the Leaſt of them is incomparably more than our greateſt fears.

For indeed there is no pretence of any other danger, than Negative or Comparative: *It will not be capabl of Adoration at* Rome, *nor of Veneration among our Selvs; 'twill be as cheap as Common-prayer, by too much familiarity: it muſt therefor keep ſtate like the Eaſtern kings, who preſerv Aw in their peopl by keeping Diſtance.*

That Diſtance cauſeth Aw, cannot be denied: This objection verifieth it. For while we look upon it at diſtance, it looketh dreadful as a Lion; but if we com to a cloſer vieu, we ſhall find it a leſs formidabl beaſt.

To this end we have already diſtinguiſhed the world into it's two parties, the *Godly* and the Ungodly; and found that from nether of them was any ſuch danger to be feared: Not from the *Godly*, for no Conſtancy will make them quit their Reverence; Not from the Ungodly, for they have none worth preſerving.

1. *The Godly will never quit Reverence upon any the greateſt Frequency*, as plainly appeareth by their uniting Both in Prayer: *Evening and Morning and at Noon-day will I pray, and that Inſtantly*, ſaid *David*. Not the leſs *Inſtantly*, bicauſ *Conſtantly*. Such Conſtant Experience ought to deal with

with this Fear, as its patrons pretend Conſtant performance will with Reverence, Abate at leaſt, perhaps Deſtroy it.

2. *That ſhew of Reverence which Ungodly men bring to the Communion is not worth preſerving*, much leſs is it worth purchaſing at ſo dear a rate, as *diſobedience*.

We have [b] lately examined the Pageant, and found, that however goodly ſhew it makes in the eyes of children and the populace, it muſt be contemptibl in the eyes of God, who ſeeth and hateth it's want of inward life; which it Therefor wanteth, bicauſ it wanteth ſuch Frequency as is moſt likely to beget it.

Since therefor True Reverence, which alone is Worth our care, Needs it not, bicauſ it is ſecure from danger; and that Empty ſhew of reverence which is in danger, is not worth our care to preſerv it; From This topik of Prudence, there is not to be had one grain to turn the emty ſcale.

But on the contrary, in This very Topik we ſhall meet ſuch conſiderations, as without help from any Other, ſhall very much outweigh thoſe fears.

1. *It is much better run the riſque of abating Reverence, than of Loſing the Sacrament it ſelf.* Somthing, however cheap, is better than Nothing; and Obedience, than Sacrifice. But it is not ſingl Diſobedience, when accompanied (as here) with pretence of Prudence: which no leſs affronteth our Lord's Wiſdom than his Authority; oblikely intimating that he could not foreſee or prevent the danger.

2. *Probability is much lighter than Experience.* We do but Suſpect the danger, and we have Experience to the contrary. On One ſide; more than 400 years experience, proved that Conſtancy and Reverence drew happily together to God's glory and his Churches benefit: On the Other ſide, many hundred years experience hath manifeſted,

[b] p. 303.

feſted, that by their ſeparation, a multitude of miſchievs have overwhelmed the world.

T. Livy ſaid *That Experience is the beſt judge and corrector of Laws:* If it may correct Laws, much better may it Diſobedience to Laws.

3. *This probabl Fear is anſwered by a more probabl Hope, that by their re-union, Common-Prayer would gain more than the Sacrament loſe.*

We have found that St. *Paul*, and after him St. *Auguſtin*, uſed this Sacrament as an argument for *reverence in God's houſ*: and the Later went a ſtep further, improving it for *Purity of life*: if the Argument be good, why ſhould it be loſt?

Hnd not *Jehoſhaphat* accompanied the Kings of *Iſrael* and *Edom*, in their addreſs to the Prophet, their three armies had periſhed: and how much of devotion is loſt, for want of joining the Lords Supper with other offices of his worſhip, who can divine?

4. *If Prayer and other Religios offices gain not altogether ſo much as the Sacrament may loſe; yet will the ſervice of God be advanced by the Great; bicauſe Frequency will abundantly recompence the diſadvantage in the Particular.*

Quick (thogh Light) returns make rich merchants: and a little gain repeted *every Sunday and other Holiday*, will enrich piety, thogh purchaſed with greater abatement from the Sacrament, as it is now rarely celebrated.

Thus our adverſaries own Topik, *Prudence* will write upon their pretended neceſſity for abatement of Conſtancy, *Mene Mene tekel*: how light then will it appear, when ſo many and weighty obligations ſhall be weighed againſt it!

The *Poſitive Command* of our Lord, not only Expreſsly enjoined, but Carefully Recommended, by the extraordinary ſeaſon of the Inſtitution, in the Laſt night of his Life,

Life, and no leſs carefully interpreted by poſthum revelations after his death: The *Singular worth of the Duty it ſelf*, appropriate to his Own Perſon, the Livree of his Church, the Monument and Effigies of his Death and benefits; *The great vertues of the performance*, the cement of charity among his members, the Comfort of his faithful ſervants, the advancer of devotion in his worſhip, *&c.*

Againſt ſo great a weight, nothing caſt into the oppoſit ſcale, but the miſtaken ſound of an unhappy word, miſinterpreted and abuſed upon loſs of it's key, by Modern Doctors; but That miſtaken Sound again infinitely outweighed, by the Apoſtl's deſign manifeſtly imploying That very word for enforcement of Conſtancy; and the authority of Modern Doctors, out-voted by the unanimos conſent of more than 400 years univerſal practice of the Catholik church, which having not yet loſt the key, perfectly underſtood the Apoſtl's mind, by uninterrupted tradition; not to be deſtroyed but by the Church of *Rome*, nor by That, upon any other Evidence, than of a pretended Tradition; not to be gainſaid, thogh not to be credited, by other leſs potent Churches.

VI. SO great a weight born up by an emty ſcale! This could never be, did we pay This Sacrament That Reverence which is due to it.

I ſay *That which is Due to it:* For we oght to be careful in diſtinguiſhing: There is One kind of Reverence Due to Gods Laws, and Another to his *Decrees: Moſes* long ſince and very clearly ſtated the difference, *Deut.* 29. 29. *Secret things belong unto the Lord our God: but thoſe things which are reveled belong unto us and to our children for ever, that we may do all the words of this Law.*

Secret things to God, who hath reſerved them for his own Knowlege and Execution: and the Reverence which we ar to pay to them, requireth us to keep an Awful Diſtance;

not

not to intrude, but to admire, and cry out *Oh the depth of the riches both of Wisdom and Knowledge of God! how unsearchabl* ---------- But *Those things which ar reveled belong to us:* Faithful Study and Diligent Practice is the Reverence they claim. *Oh how I lov thy Law! All the day long is my study in it*, said *David*, in conformity to his character of the *Blessed man* Ps. 1.

And it is wonderfully unhappy that our most learned ages have most grosly erred on Both sides. Concerning the *Secret things that belong to God*, how irreverently busy! To marshal his Presence and Decrees in due order, to prescribe limits for his Justice and Goodness, to mesure the influences of his Decrees and his Grace upon our Liberty, *&c.* is every one's work: While *those things which ar reveled* concerning this Sacrament, ar reverenced by being treated as Mysteries, with an Awful Distance, with Admiration, Ignorance, and Forbearance.

I am therefor so farr from deposeing it from due Reverence, that my whole endeavor hath be'n to restore it from the grosseſt Contemt, which hath so long left it in the meaneſt state of Neglect, *Unstudied and Unpractised.*

Yes, it is *Unstudied*: in the mids of that multitude of disputes, which have so long and so much pestered the Christian world, concerning Sacraments in General, and This in Particular, still our Lord's Institution lieth *Unstudied*: *Unstudied* as a *Law*, bicause *Overstudied* as a Mystery: Unstudied in what *belongs to Us*, bicause Overstudied in *what belongs to God.*

What? can he be said to have studied the Law, that understands not it's first Rudiments? That knoweth not whether it be a Law, or no? Whether it be a Law Absolute, or only Condicional? Is he learned in a Law, that knoweth not how farr, or how often it obligeth to Action? When, and in what cases the obligation ceaseth? *&c.*

If this be to Love a Law, what is to Slight it? If this be Reverence, what is Contemt?

A Contemt so much the Greater, by how much Less labor the study requireth. Did it require the reading of many large volums, the loss of much sleep, the wast of much time; the Neglect might be imputed, not so much to want of Reverence, as of Corage: But *All the words of this Law*, were delivered by our Lord in one Breath, and explicated by his Apostl in a Few Lines: and how can you pretend Reverence to the One or the Other, if you let the least tittl fall to the ground?

I pray' now, have you indeed studied *All the words of this Law*? Have you well examined what bread and cup the Demonstrative *THIS* points at? or what is the import of the Imperative *DO*?

Or have you studied *All the words* of the Apostl's comment? Yea, have you examined All it's clauses, or the Design of them All? Why did he charge his *Corinthians* with profaning the Lord's Supper in All their meetings? And how did he make good That Charge? What meant he by such industrios inserting and repeting a claus unmentioned by any Evangelist? and what standard doth it relate to? What is the intent of the whole 26th vers? how doth it summ up the evidence of the 'foregoing, or support the inferences following?

These and many other main limbs, Which of our assertors of Reverence have honored with any enquiry?

If to Neglect the most fundamental clauses, and largest limbs of a Discours, so to handl a Law as to disabl it from obligeing, so to order a Duty as to render it impracticable, be to pay Reverence, I cannot but confess my self gilty of haveing denied it.

On the Other side I have be'n so bold, both with our Lord's and Apostl's words, as to examin every syllabl and every look: taken them to a strict account, what service they do to the author's designe? What agreement they maintein with their fellow-members? what order they keep, and why? Traced the diatribe throgh all it's turnings,

ings, and hunted out the reason of them all: Suffered not the least Phœnomenon to 'scape the most rigid examination: and over and above, compared all with the practice of the other Apostls and the primitive Churches.

This I take to be the Best way of Reverence, except One, wherein I hope my good reader will join with me; which is, to pass from *Studying* to *Doing all the words of This Law.*

FINIS.